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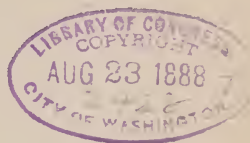


THOUGHTS ON MAN,

—OR—

Landmarks of Truth.

—BY—



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◀PREFACE.▶

I HAVE hoped by this little book to attract the mind toward the unity of nature and God. To also show the necessity of harmonizing theology and science, and to stimulate those who are prejudiced to one line of thought to look for harmony in all things. To encourage theologians to examine more thoroughly their field, and be able to meet the attacks made upon the Scriptures by their own thought and investigation, rather than depend upon the enemies of the Divine Word.

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◁INTRODUCTION.▷

N writing this little volume, it is with the hope that I may throw a ray of light across the dark waters, where minds are drifting without chart or compass, subject to the veering of the current of public mind, and yet, at the mercy of the elements of darkness. We have three principal classes of people at the present time.

The larger class are those who have framed no definite idea of themselves in their different states of existence,—of mind and matter, or the force of Nature, that enter into the formation and control of all things.

Many have a small idea of natural philosophy, and some none at all, their minds being occupied with other avocations of life, which are absolutely necessary for their comfort and immediate happiness, and such are made the prey of the false theories which are everywhere flooding the country in cheap literature and

lectures, and lessening their belief in the true nature of their being, and in the power of an Almighty God.

Another class is composed of those who, for some reason (God himself only knows, for they themselves cannot tell), teach a theory of infidelity—materialism—evolution—resulting finally in socialism and so-called free-thinkers, which mean more than the word alone. They do not pretend any special good is to arise from their doctrine to the human race, or relieve any anxious mind that is hoping for a future state, but try to kill and destroy all hope of a hereafter, which the human race has clung to from its earliest existence. Their only object seems to be to promulgate a doctrine that will best correspond with the natural result of their lives and justify that which they do. No doubt a dispersion or annihilation would be preferable to the fate of an unbeliever, and therefore I am not surprised that they try to argue away the principles of immortality.

Some have become so entangled by the web of science that whichever way they look it is all material, and they have so strained their imaginations, that even mind to them furnishes only matter for investigation; all to them is chance—a throwing together of all primitive elements, and a selection and environment without any direction or intention, but naturally resulted in something which was not known or planned until its final completion, then the thing knew itself.

They theorize material and spread it out over so large a surface that it becomes so thin and transparent that it does not cover the nakedness of their false teaching.

Then there is another class which guards vigilantly its theological field and declines even to look through scientific laws at all for fear of being stranded upon some scientific rock, or drifted away from the theological clime where they have lived and enjoyed it in seclusion from childhood.

Some truth can be gathered from all things with care, and be so properly applied that it strengthens a good work.

I believe science is the Bible, only in different language and form, when properly applied, and if we do not see harmony, it is because it is not read correctly, and no one should be more eager to read the book of nature to-day than he who reads the Written Word.

It is with the hope that minds of these different classes may be stimulated to act and reach out for deeper thought, that induces me to put in print these fragments of principles upon which our minds are so tossed and drifted by teachers of an infidel world to-day.

Infidelity is easier taught than truth. Weeds need no cultivation, they grow spontaneously, but things of worth need continual care.

Sinful thoughts and desires are the natural outgrowth of fallen man, and for right is where the struggle comes.

So with he who floats down the running stream; gravitation carries him on and down; but let him try to land above, or elevate his plane of life; it takes many hard and strong pulls against the natural desires.

And in this little work I hope a seed of thought may fix upon your mind, and if it does not bear a type of that which is sown, may it be of greater worth and move on the work of investigation and research.

My object is to harmonize the discords of the crashing sounds emanating from mighty brain and experienced pen; but both cannot be all right, therefore each may be partly right and partly wrong, and so may I; and yet, if we hold our peace no progress will ever be made. Yet, let God live if man be made a liar.

It is well to survey our enemy's ground, as by so doing we are better able to know their strength and meet them at their weaker points, and often we are able to even turn their own batteries upon their theory, and with their own weapons batter their seeming strongholds to the ground.

Theologians one day could confine their studies alone to Bible thought, but now the times demand

an answer to knotty questions, which have arisen through opposition and inquisitive minds, and must be met. This requires a knowledge of other things, and some idea of the unseen force of natural law.

These questions should be answered by the friends of the Scripture, and not have to submit to the interpretation of the enemies of the Word.

We should be ready to give a reason for the hope that is within us, and be not slow to maintain the principles of right wherever the lines may fall. There is a rapid progression being made in all matters of interest, and it will not pay those who contend for right to stand idle and fail to use the means at their disposal to obtain knowledge.

As fast as the enemy of right and God forge guns of infidelity, whether under the pretense of science or otherwise, to batter down our defense of the identity, and life, and immortality of the human soul, let us raise in proportion our line of defense, and make strong the points of attack, and hurl them back into their own made grave they dug for us.

As fast as science unveils truth we have an equal right to its use, and when properly applied it will give us stronger faith and greater knowledge of the works of God. We have as strong scientific men and philosophers as live to-day—thorough christian men—and may their ranks ever be kept full. But let infidelity do its best, it only sharpens faith and

roots and grounds our principles more firmly in the one almighty truth—that there is a God on which all nature stands, and moves through its mighty cycles of endless time. Science furnishes only another witness as testimony to the rock of eternal truth.



◀EVOLUTION▶

CHAPTER I.

What mean those microscopic germs upon the earth?
Are they to multiply, grow and bring forth
Vegetable, animate and inanimate forms :
Develop into all the kingdoms and then return ?
Or does there more of hidden form exist,
Composed of microscopic man, of life and soul consist ?
Or is our life one long, unbroken chain,
From moneron up the ascending scale to man ?
And is there naught beyond this mortal state
For man to hope or conscious man to wait ?
Or does this end all when man returns to dust—
To lifeless clay, as science says he must ?
May we not hope that life exists beyond,
And a place unseen for conscious spirits found ?
Where we can sweep with telescopic eyes unknown,
The univrsal worlds around our home ?

IN discussing the principles of evolution, I only speak of a few of the principal points wherein we may differ from the teachers of that theory, for my object is to give the reader land marks here and there, that he may from these points think for himself, and be fully convinced of the principles which are herein contained.

Nothing seems to excite the mind of man to criticism, distrust and unbelief as much as a subject which has in view the eternal welfare and happiness of man, and nothing is called to stand the siege of the batteries of unscrupulous minds and evil hearts as the origin, life and destiny of man. Why persons should try to work their minds into a belief simply to oppose that which seems the most plausible, and would give us the greatest prospect of good and the only hope of eternal happiness, is more than I can tell, but such seems to be the state of things at the present day. I do not say they do not believe what they write, or that they do not see some phenomenal development in the likeness of the various animal organisms which suggests to them that they may have developed from the one parent, for I must confess, if one's mind were turned that way and any prejudice should exert its influence, we might easily construe all we beheld to read to our imaginations only evolution. But while there are some things which may suggest this, there are many things which are of vast importance and weight which cannot be reconciled by such a theory.

It seems to be the case with many, that when a man commences to build up a theory, and is continually looking from one standpoint, he is apt to see everything as colored by that medium, and that alone through which they look, let it be philosophy or the-

ology; and all other theories, be they ever so plausible to an unprejudiced mind, cannot be tolerated as having even a shade of truth.

Many times science has had to retreat, re-survey its field and fight again its battles, for time had proved its theories false. So, also, theology has had to surrender some of her beloved ideas, cherished so long by our forefathers. Not because of the untruth of the Word, but because of misinterpretation; and science failed because of the determination of its votaries to fight it out on scientific principles, and those alone, as well as from their inability to read Nature's laws and interpret them as they really exist, therefore neither is infallible. If I had laid before me two offers or propositions, the one giving substantial results as gain and the other nothing—if I were obliged to choose from the two—although I might have some doubts equally in both, I surely should chose the one that would give me prospects of good returns in the end.

So it seems to me that those who hold out the theory of materialism and no future happiness, when they see, as they do, their inability to establish it firmly by their philosophy to ease their anxious minds and restless spirits, would flee to that which offers hope, rather than cling to that which offers none; but such are the peculiarities of mankind.

If matter was the only existing substance, and

power and all force was evolved from this material, and that tangible matter did not result from a power higher than matter, then we might believe in the power of matter to advance in grade of existence and evolve mind; but it seems as inconsistent as was the act of the foolish boy who stepped into a basket and taking hold of the handles gave a vigorous lift to elevate himself to a higher plane.

But if the higher order of existence and power were first, then we would believe that matter and organized bodies were formed because of force, or a higher power, whatever its nature may be; and if we can reason thus, then we have a solution to the great problem of life; otherwise you may rake over the countless volumes of Nature's laws for ceaseless ages and you will fail to find the philosopher's stone that will solve this problem of vital force and human life.

Then the geologist and naturalist, and embryologist would teach us that all embryonic life is the same, that there is no material difference between the ovum of the lower order of animals and man, that they are all composed of albumen, observe the same order of development, and as they progress in that order of growth, pass through the likeness of all the lower species, at last arriving at the plane intended; that they are governed in their development and their future plane of being by the environment or influence of external nature and impres-

sions. And they have so magnified the matter by their own imaginations that they verily believe the folds in the neck of the human embryo are the veritable gills of a fish, and that the elongation of the spine, caused by a lack of development of the gluteaus muscles, is the veritable tail of its ancestor, the monkey. If these things be true, and we have no further safeguard to our being, the ingenuity of scientific men and inquisitive mind of man will yet find some means of stopping the further development at the different stages of existence, and populate the earth with all the varied forms and curiositiēs of living beings that mind can imagine. And it is being talked at the present day, by a set of so-called scientists, that species of human life will be propagated without the aid of sex. According to their vague, and worse than false theories, if the ovum or egg of all are the same, they would only have to bring them under the same influence and environment and any or all could become human. It would seem no philosophic mind could help but believe that there was an entity—a life—a force within the parent cell, which, when unfolded, as is destined to be, will develop the form of man and nothing else, or into the same species or kingdom as that from which the vital force was taken.

Was it the environment that formed the shell of the clam? Was it the continual working of the bivalve that formed the hinge of the shell, that it

might be protected by the closing of the door of its house?

Was it the instinct of the duck that led it to the water, and then, when there, by a constant effort to swim, causing a working of the feet and toes, resulting in the development of web feet? Was it not the same power which gave it the instinct that fitted it at the same time to occupy this watery home; or gave wings to the eagle to soar in the azure blue, and beak and talons to tear its prey?

Was it the struggles of the fishes to glide through the mighty deep, sport in the sunbeams along the shoals, and gather their food from the washings of the shores, that brought forth fins?

Was it the struggles of the reptile wriggling among the rocks and plains that brought forth feet and caused it to assume an upright form and walk; or efforts to soar through the heavenly spheres that caused the mighty wings to grow and make the wonderful flying-dragon that geologists give as relics of days and ages gone?

Was it the instinct of the ape that caused it to seek a more upright position, refuse to use its fore feet for locomotion, change its form and refused to use its tail as a useful member until it dropped from his body for want of something to do, and so gradually worked its way up to man? Who supervised all this progress of development of the ontogeny

of man? If these were facts, would it not be as great an effort for Divine mind—aye, and even more, than to make them and endow them with the power of propagation of their own species, and that alone?

They speak of species caused by the freaks of nature and monstrosities, but history shows that monstrosities do not lead out in the population of our world, but soon fade from view, leaving only a slight tendency to the return of the same deformity much less than to a perfect form, and then they lose their power of propagation, and only for new departures would fade away, for all such influences tend to a degeneration of kind.

Scientists have raked over the fields of the present and past ages, and have solved, as they believe, a great mystery, viz: that all flesh is composed of the same substance, and therefore they must be descendants of the same great ancestry; that the change of form and function is caused by the external influence and environment, as if form and figure were all.

We might as well say the same of iron and other existing matter which surround us on all sides.

We have viewed the locomotive standing upon the track, or moving along the rails like a thing of life; we see it composed of wood, iron, brass and steel; we then pass along a deserted road, and standing by the open field, we observe a machine with wheels composed of iron and wood and steel; we observe it

has been fashioned by some power similar to that with which the locomotive had been framed ; a man comes along and says that it is a riding plow ; no, says the philosopher, it is the father of the iron horse, because it is composed of steel, iron, wood and brass, not taking in connection the fact that their use is not the same, and although they came into existence by the action of the forces of the mind of man, mechanical force and chemical force, yet the object of their creation was different, and their sphere of action is different. One is a machine which is to be drawn, and so secondly become a benefit and a useful thing ; the other is a condenser of force, and acts as a tractor or mover of thousands of tons weight ; not that it had to be first a riding plow and then a locomotive, but that matter was subject to the same power of mind, and that this power, knowing the sphere of usefulness that each should occupy, constructed each from similar matter, to be subservient to the different forces which should move them. So with man ; he is composed of a substance similar to the lower animal—bone, flesh and blood—fashioned and framed to meet the plane of usefulness which was in view in his creation ; composed of the inorganic matter which is gathered from the recesses of the organic and inorganic world, and which has migrated, moved and changed from one element to another, perhaps through the chain of vegetable or animal life—lime,

soda and potassa, iron, phosphates and carbonates—all taken by this life force and molded, shaped and prepared by organic and animal life for the building of a structure far superior to all others existing upon our earth—the king of creation—MAN!

No other life or force could take the material and fashion and build this structure but the organic and vital life of man.

It is the life and vital force which has gathered and appropriated the elements to the building of this temple, and they are not new elements, for they have existed from the old Eozoic period, through countless ages to now, only waiting for the hand of the Great Master Workman to place them in the great structure of the human body. Fashioned by the one great mind of divine law, to occupy a different plane of life, and subserve the different forces of the higher creation. Not that man must first be a monkey to be a man, and thus be possessor of flesh, but the same mind that fashioned the first germ of life, by the same power could take the same matter, and with an activity of the same mind construct different machines of life to go forth and fulfill the mission of the world. So, also, steel is not only the agent for the action of steam, but is a medium for the force of magnetism and the conductor of the force of electricity. It enters into the formation of massive structures. It forms the ax that cleaves the

mighty forest, and the hammer that crushes the hardest rock.

So animal life, and flesh and blood, are the foundation of the plane of the living world ; but the divine mind has given to each a plane of life and usefulness, and endowed man, especially, with a power which does not exist in any other created being, and that is the power of progression, invention and moral conception. The monkey will imitate, while man originates. T. H. Huxley says : the apes in the forests of Africa assemble around the dying fires of the traveler and enjoy the warmth of the few remaining coals, but never replenish the dying embers. They have no power to advance in their mode of life and knowledge, except as each is taught by man, and then it is performed as a mechanical act, but with no ideational thought.

I have seen a native of the lowest tribe of the American Indian—one of the Root Diggers of the plains—taken when a small child and, brought up under the influence of civilization, develop into a man of talent and usefulness. His physique showed the blood of his ancestors, and his features were peculiar to his race. Profanity was not heard in him ; he was apt in the customs of the whites ; advanced rapidly in classical education, and stood foremost in his class ; served in the late war—a good and faithful soldier—and afterward preached the gospel to his

people, and now is professor of a school for the education of his people, well advanced in the profession. If he had remained where he was, to-day he would have been wandering the plains, enjoying his wild, uncultivated state of savage life.

You say it was cultivation; so it was, but we had that which to cultivate and expand. He had a brain capable of expansion—capable of multiplying thought; he had the machinery wherein was the prerequisite for the expansion of forces, therefore, the forming of ideas and logical conclusions in the mind.

Christian influences will develop such beings as these; civilization will in turn feel the influence of their minds and respond to their thoughts.

But how is it with the ape? What is the experience of those who have raised them and kept them in the midst of civilization? Are they not where they stood one thousand years ago—no ideas, no progression?

Have they, with all their training, developed into the most meagre form of mental energy? They neither inherit nor acquire the faculties of the mind of man. It is all imitation and no progression with them.

The reason of this is plain; the machinery necessary for this great function in the structure of the brain was left out; there was no necessity for such a thing, for the sphere of life it was to occupy was below this scale of being. And why left out? Simply

because there were no forces intended in the great plan of Almighty Mind to endow it with this power, as it was reserved for a higher and nobler being than they—Man.

Man is graded according to his privileges and christian cultivation, and advances in that ratio.

But the ape—show me one that has advanced to the line of lowest man; or one that has been seen to manifest a desire to worship a being supposed to possess or even represent a creative power. Show me one that, by its own powers of mind, has advanced one step in its mode of living from what it was thousands of years ago, or made an invention by its imaginative thought and mental conception.

Where is the difficulty? You see all the parts of the brain developed as in man, but in a lesser degree, it is true. Take the brain of the ape and subject it to analysis, and you find it containing the same chemical properties; if material, only, was necessary to formation of mind, you should find it there; perhaps not so intense, but in all of the forms of ideas, expectation and imagination. Chemical analysis reveals no substance called mind, or answering to its nature. It must be an intangible substance—an imponderable agent—something which only responds to the test of mind and forces of soul. Then why are we not justified in saying that matter of the brain is only a medium through which the forces of the mind

pass—a possessor of an incorporeal entity, differing not in matter, but in spiritual entity—a different power in the ape than in man—taking up its abode in animal matter—the same chemically, yet differing in mechanism, to subserve the purpose of life which was marked out for it to follow down the ages of time.

Show me the being that stands, as it must, according to science, with one hand of its ancestry grasping the hand of the lowest specimen of the human race, and the other dipping down into the animal kingdom and grasping the paw of the ape, uniting this great vacancy in development which Darwin calls “The Missing Link.”

If the ape lives to-day, and has lived for 30,000 years, where, Oh where, is the developed race that has brought us up out of this wilderness of monkeydom, and stands in the mediatorial state to show us of our parental life? Here the principal as advanced by Darwin, of “Survival of the Fittest,” would fall to the ground, for it implies a survival of the higher order and extinction of the lower order; but here we have it reversed. The question, then, in the creation of species seems to be, whether there is not the working out of a design originating in a Supreme Being, by gathering and utilizing the different laws in existence to frame the different forms which occupy the various spheres of life; or whether the instinct or intuitive force given the creature causes it to put forth efforts to use the rudimentary organs, as Dar-

win and others claim, causing them to grow and develop into full and useful members. Even if we should concede the latter proposition, we would have to account for the origin and direction of this intuitive force and instinct, for the accomplishment of a purpose; for there could not exist within the creature an inherent intelligence to cause it to exert a power for that end even after it had been created, as they would claim, by evolution. It would be more reasonable and easier for us to conceive of the idea of an arrangement of the laws and forces, or instruments in the hands of the Great Architect to meet the wants of a creative power. All plans revert back to this point and stand as proof of an object in the various forms and multiplication of species in animal life. Evolutionists have tried to establish the theory of man evolving from the ape by the selection of monstrosities and abnormalities of the human specie. Some being exhumed from the midst of the plains, some from caves or mountain cliffs. While writing there is being exhibited a specimen of the wonders of the age advertised to be the petrified body of a Cave or Cliff Dweller of the prehistoric race. It was found in a cave in the Bad Lands of Dakota, U. S., July 20, 1885. Its height is about three and a half feet; arms reached below the knees; feet and hands ordinary size, and similar in shape to those of a small woman. The arms were strong, and the ves-

sels filled with blood, petrified, stand out in full lines, as does, also the cords of the hands, feet and wrists; the thighs and legs small and shrunken, were short in proportion to the arms; the pelvis was narrow; body tapering and long in proportion to the legs, but compared well in length with the arms; shoulders large and broad; the neck had receded between the shoulders, probably after death, and during the changing thereto.

The head would have done credit to any ordinary sized woman; the chin was short and narrow, and compared well with the superior maxillary bone; nose of normal size and well developed; molar bones were high and well apart; the lips were slightly parted, showing five teeth somewhat worn, indicating age; skull well developed, and of large size for a body of that stature, with low forehead, but wide through and above the temples. The top of the skull stood high, comparatively, and wide and full, comparing exceedingly well with the skulls of the present age, and bore on its face and features the likeness of an Indian. To the mind of one who was unprejudiced and searching for truth, it would reveal a human form of an abnormal shape and size, likely a dwarf of the Indian race. But if it be a specimen of the prehistoric race of man, then it also shows a great degree of intelligence; and if by natural selection, as Darwin would claim, there has been caused an increase

in the size and figure, and higher grade of being, progressing to the present state of man; then, in that natural selection, the lower part of this specimen was not effected thereby, but the forces of evolution were altogether spent upon the head; giving it a perfect woman's face and brain, with marks of full intelligence, and leaving the lower extremities in a state of non-evolution, or in the condition that Darwin would have the race 20,000 years ago. Either this, or else man has developed head and brain first, then worked his physical development by evolution up to its present standard, since the origin of the race, If those long arms indicated its relation to the babboon or ape, then there has been indeed a wonderful freak of nature to produce such a disparity in the evolution of the body and limbs as compared with the head. For the head was as symmetrical and the face as perfect in shape as any American Indian I ever saw, clearly showing the powers of intelligence of the present age or the capabilities of its acquirement. If this specimen was related to the ape, or some chain, then there should have been the same likeness in the head and face as in the comparative length of the limbs.

If some dwarfed and malformed specimen of humanity should be buried at the present time in a land slide of the mountain range, and exhumed 4,000 years from now, petrified from the action of the soil,

I suppose it would be exhibited as a perfect representation of the human species of the present day. It would doubtless be exhibited as a proof that, by evolution, we had attained to a higher state of being, to the gigantic stature of a perfect man. In that day, as now, we would find men, who, unwilling to receive the truth and hoping to sustain some theory which harmonized with their skeptical minds, and denied the power of a personal God, would hold it out as the only possible solution to the strange phenomena which had come to their vision, unscrupulous of the evil result of such logic.

Evolutionists believe that they have a connecting chain down the line of living creatures, but not complete, for they at once come abruptly to a wide expanse, called "The Missing Link," and have, with their imaginations, to leap this fatal gulf in order to follow out their line of cherished thought.

But when they come to man they stand in awe, scanning the wide expanse caused by the broken chain. Not only this, but the link that should unite the monkey with the man is gone. Spirited away, perhaps, or removed by natural laws unknown. They look in vain. Their theory must not be lost, so they cling to their theory by faith, by a seeming stronger faith than they would even cling to Him who first made earth and rained, as they believe, upon it the first small germ of life; and after all their anxious

work, how sad and cruel to explode their theory, and leave the creation to an Almighty God, thus bringing all their imaginative ideas of man's creation to naught, and cause them to be shorn of their glory, and bring into disrepute that upon which so much labor and research has been bestowed, causing the glory of the evolutionist to fall forever. Then we must by force of reason conclude that, as man has in *his* wisdom and knowledge, by the action of finite mind, constructed the different machines and useful appliances for the trades and professions common to his life, to best subserve his own interests, so the Divine Mind has constructed the different forms of living bodies—the clam, the fish, the dog, the ox, the horse, the ape and the man—to fill the different spheres and planes of life and usefulness, to act as mediums of the working power of each. It shows a oneness of mind and power, an adaptibility of the created forms to the demands of an established law. It further demonstrates that the Creator contemplated, in fashioning that living and thinking machine—MAN—what would be his functions and abilities.

If this were not so, it would be like a piano with one string—no harmony in nature—no blending of the beauties and figures—no harmony of force—no association of mind—but one unbroken, monotonous sameness throughout all time.

As the engine may be constructed to bear the

pressure from force of steam of 1,000 pounds to the square inch, it yet depends upon the construction of the cylinder, the shafts and the levers to be able to exert the force in an ordinate motion, and of progression, then, the mechanism is as necessary as the force. So it is with the mind of man. The inherent force must necessarily have a medium through which to exert itself, and that medium was constructed from animal matter, possessed with vital properties to make life, and forms the frame, the muscles, the nervous system, corresponding to the mechanism of the engine, through which the incorporeal entity of man controls, as the engineer, with one hand on the throttle and the other on the lever bar, he masters his almost living machine, that speeds its way from one extreme of our continent to the other. Some made the recipient of the noble freight of human life, others carrying less responsible charges to their destination.

So with animal matter; it is made the recipient of the greatest being of earth—MAN. It is also the medium of subordinate forces that move in a lower plane of existence, to meet the wants and necessities of man. It is true the anatomist studies the structure of the human frame, the physiologist both the structure and functions, because they are inseparable to a thorough understanding of the human system. But to understand man in all the relations of his

triple nature, you must also study the nature of the incorporeal substance, and with reason penetrate further into Nature than the eye alone can reach. The burden of proof does not rest with us in this matter, but upon the evolutionist. For, from the beginning of man, handed down from generation to generation, and as far as has ever been recorded in history, it was believed that man was made a separate creation. This principle was instilled into the minds of the most degraded savages by their ancestors. The customs and superstitions, as well as their worship, tell the tale and give unmistakable evidence of a fallen state of existence, rather than one undergoing a process of elevation and advancement into a higher grade of mental endowment. Not until civilization, with its christian principles and practices changes the habits of the people, and modify their perverted minds, will they be restored to their proper standing in life.

All the permanent advances of science to the present time, tend to strengthen the history of creation as recorded in the Bible, and lead to a better understanding of it.

And as the pages of the scientific world are unfolded, it will be a reproduction of what the Bible has recorded, condensed, as it is, which only opens to the mind, that with persistent effort and inspired thought, can elucidate the facts.

The better able we are to separate the functions of the life, the mind and the soul, the better able will we be to see the vast expanse that lies between the animal life and the human soul.

As magnetism differs from chemical force, so, also, does animal life differ from the soul life of man. Like the former, they may both occupy the same matter, traverse the same substance, and influence the same atoms, but only in their own way and manner of force. One cannot perform the office of the other or exert its power. For they are bound down and confined by immutable laws which forbid the interchanging of function. As bodies are held together by chemical force, and are the medium for the influence of electricity and magnetism, so the body of animal life is the medium and recipient of the human soul. As far as the heavens are above the earth, so far is the soul life superior to animal life, and separated by as great an expanse, which cannot be bridged.

When we take a close observation of the nature and habits of man, we see in him, by his every work, the manifest principle of order; with his other faculties he inherited it from the beginning. It was a part of his created faculties, which came to him by reason of his inheritance, which must have been derived by way of a gift or legacy of his Father, Maker or Creator. If, then, it be a gift of his Father, or the Cause

of his being, then the same principle must have existed in the Father prior to this gift to the created. As a proof of this, we see on every hand evidence to that effect. Matter which has existed prior to the creation of man, speaks loudly of this nature in the Supreme Being, "for the firmament showeth His handiwork."

Order was the first principle in the formation of the world. Purpose was also another principle necessary, and then another on which all rests, is His Power.

We look at the starry heavens, and behold order. We note the revolution of the earth, and realize order. We behold the growth of trees and plants, and find that all observe order. We see the multiplication of animal life, and are held spell-bound in complete wonder at the order and harmony of all. Order is one of the fundamental principles of God, and from Him came the inherent principle to systemize all things with which He has to do. Another law, or characteristic of the Great Maker, is economy. This is also a principle which man tends to naturally. Although imperfect in its strict sense, yet to some degree it is manifested in all the human race. It came to man through his nature, proving the three-fold nature of man. He is, therefore, material, associated with material forces. He is of the higher organized matter, consequently, is possessed of vital

force. He is also a spiritual entity, and in this gift is the possessor of the principles of God.

We see economy practiced in all the works of the Creator. So far as we now know, He took the sixty-five or sixty-seven substances which the earth contains, and formed all things—the clay, the grass, the tree and all vegetable substances, are constructed of some portion of these substances, and the laws of their nature, as established by Him, are unchangeable.

Again, we look at the lowest animal organism and behold the same substances, possessed with a different force, for instead of building the structure of the vegetable world, we have another force at work, in matter called animal life and vital force. As we rise in the scale, we see the addition of other substances, according as the purpose demands, up to the perfect developed animal form of bone and sinew, flesh and blood, the basis of all animal structure.

Then we come to man, who inherits a principle which is not found in any other being lower than he, and physically we find the same substances we found in the lower order of life. We see by this that the Maker of all things used the simple matter of which earth, in its primitive state, was composed, as a basis for all his work of a higher order of life, to form the physical structure and necessary foundation for the

development of the higher order of life. Then adding thereto such other forces and powers as would form the being He purposed in His mind, showing in each successive step, order, economy and purpose, as a fundamental principle of Divine Mind.



◁EVOLUTION▷

CHAPTER II.

Moneron life from out the sea,
In primeval state, as first it was beheld
By anxious eyes that in the depths did delve!
Marched on in rank and file,
Joined by anxious, crowding hords,
Such as the mighty ocean blue affords !
Clams and fishes of the sea,
Anxious for the Evolution birth,
Swarmed in myriads upon the teeming earth,
Working their way to higher life.
The object seemed, from monkeydom to clam,
To work, by Evolution's power, to man!
They each found chasms they could not cross;
A higher state beyond they now beheld;
Imagined the Evolution tree unfold.
Man then looked, and looked, to find
The "Link," that torn from Evolution's chain,
Was driven back to creative power again!

NOW, in the evolution of man, there are certain things to be observed. There are what Darwin, and others, call the "Missing Links," where they cannot trace one state of existing matter into a state of existence higher and is several successive steps up the ladder of created being, so

they try to fill the vacant place with imaginary conclusions, which tax the mind far stronger to conceive than to grant the power of endowment of life to that Power which first gave birth to the existence of matter. That such a power did exist none will deny, whether in its primitive, gaseous state or otherwise.

Matter is a servant of force, and according to the nature of that force, will be changed to represent its different states of existence.

Inorganic matter has existed since our world began, and yet exists, subject to the forces of chemistry and gravitation; but you don't believe that these forces alone could even make vegetable life, for all matter has been subjected to these same forces from the beginning of time, and yet it remains inorganic. Yet, wherever you go, up through the whole world of creation, in all its material relations, you will find it still existing.

When we look upon vegetation we see it in its two-fold state of matter and vegetable life. What has happened? Simply another force has taken possession of matter and has organized it—and that force is life. It was not so before, and will not be when it leaves it. Now, this force of life is not chemical force, or gravitation, although they both exist in the new creation. This substance of earthy matter is made a medium, through which this life is made manifest; and it convinces us that there was

an object in this new formation. It occupies the position of the first round in the ladder which reaches heavenward toward the higher state. Where did this force originate? If there was an object in its formation, then it must have come from mind, for *ideas* can originate only in mind.

Now, when we consider the next step of higher development, we are just as much at a loss to know where the departure was first made as we were in the instituting of vegetable life, for we can take the whole substance of the animal body and reduce it to the same natural element which exists throughout the earth; but when that is done life is gone; we have animal life no longer, but the substance cannot be destroyed. Chemical force yet takes hold of all the matter; also, gravitation shows its power and force. We find no medium completely uniting the vegetable and animal kingdoms. Here, again, is "The Missing Link." *But what have we?*

We have a higher state, or organization—earthy matter organized under a new power, or force, which, instead of forming wood fibre forms muscular fibre, and the molecules forms protoplasms, and they organized in form, pointing toward a certain end and purpose.

Then there is a force that takes hold of this organism which gives it life, and the force, or life, or substance, whichever you please to call it, acts through

the medium of this organized matter, and moves as that force chooses, and for its sustenance preys upon the substance of vegetable life, converting it into food for the tissue, so multiplying its protoplasms and adding strength and stature to the body. Now, these protoplasms of animal life cannot be created from vegetable substance, or inorganic matter only, as the protoplasms undergo the budding and growing process from their parent cell. Then in the movement of animal life we see an object which shows to us that there is a wide chasm between the vegetable and animal kingdoms, and forces us to believe that it is another separate and existing force, life or substance, invisible to us, and only using the lower plane of existing life as its servant and medium of its power.

Profs. Hackel and Darwin disagree in their conclusions as to the origin of animal life. Darwin says it was bestowed upon the lowest animal organism by the breathing of the Creator, while Hackel says it came into existence, not by supernatural creation, but by spontaneous generation out of inorganic matter. Now, it is evident to any reasoning mind, that inorganic matter contains no power within itself to generate a force above its plane of existence. In order to have even matter change its nature of form, there must be the action of force according to the change to be wrought. Now, if this force did exist, there must have been a creator of it, for force cannot

be a spontaneous generation; and this would be as difficult for Prof. Hackel to get over as would be the primitive creation by the Supreme Being.

In order to have the coal formed in the bowels of the earth, it was necessary to have the force of light and heat, and a chemical force. If force did not exist before the substance was changed, it could not have been changed in its nature to *coal*. And now comes the question, from what source was this force derived, if not from the Great Creator? If God had first to create a force, or law of development, and supervise all the changes by evolution and environment, He had a harder task to perform than to simply create a law of forces for each scale of being and say, "Thus far shalt thou go, and no farther."

The law of being, existing in the living world, might be well illustrated by comparing it with the planetary system. Each planet is governed within its orbit by its own laws and forces of motion—its own gravitation and polarity, chemical affinities and other inherent laws over which the other planets have no control; and yet there is one general law that is applied to all, and a controlling power over all which binds them together by association of power, and all this time go on as separate creation.

So the creation of life—vegetable, animal and human—are separate entities, forces, or powers. Separated by a wide expanse or insurpassable gulf, each

governed by its peculiar force of vitality, modified by the demands for its state of existence; each containing its procreative and transmutation of force, necessary for its progression in the plane of its existence, and that alone, independent of other beings.

If animal life came of spontaneous generation, and cultivation and environment were all that was necessary for the formation of man, then let them take, with their scientific knowledge, the moneron, and study its nature and control it by certain surroundings, and bring it under the influence of the different grades of being—of the clam, the fish, the beast, the ape and man—and have a new race—yes, hundreds and thousands of new races. Human curiosities as various as mind can imagine.

Our learned professors and naturalists are losing time by not experimenting on the germs of animal life, and raising hordes of posterity to themselves by imitating the influences of nature for this development, and so spare the pain, burden and hardship of the natural course of reproduction, and thus dispose of male and female as superfluous. All could be done by "the Survival of the Fittest," selection and environment; and as they say, especially the fœtus of man has to go through all the successive changes of fish and monkey to become man—before being fully developed to the likeness of its, now, parent, and ushered into this natural world.

This would be pulling man through a succession of steps in a short time, while it has taken nature millions of years to perform the same by her weak forces. What a mighty victory this would be for the materialists !

Then they might argue, with some reasonable prospect of success, that something was created out of nothing, and that law and force had no Maker; that the work of formation and progression goes on in the form of chance, without intelligence.

But in trying to demolish a religious theory of a God and Maker, of intelligence, of which we are partakers, they demolish one of the foundation stones of their own theory, and bring shame upon the scientific world.

Now, as to the development of the Mammalian race from the one common trunk, or root of animal existence, and the sub-dividing into, as it were, the different branches by natural selection and environment, and as it is taught by Darwin, according to that theory there is always a "Survival of the Fittest." This would imply that the weaker, mentally and physically, would necessarily die and pass out of existence, while the stronger and more active, as well as the more intelligent and shrewd, would perpetuate their existence until some chance shoot, or branch (because by this theory there could have been no design, as that would imply Di-

vine Mind) should spring off from this branch, and in time make its parent extinct.

We will go back to animal life as it is presented in its lowest form, as acknowledged by Darwin and Hackel found in the moneron, and we find a mighty space unfilled to unite animal with vegetable life.

One carries on the forces of nutrition in absorbing, by vegetable function, the substance of the soil, and has been, in its vegetable state, handed down through ages, from long before animal life existed, according to their own theory, and remained in its unchanged vegetable state for millions of years, and no man could fail in identifying it as the same; but where is that existing being that ever filled the middle plane? If vegetable life yet lives, surely its higher development, or the "fittest" of the two, should live, if there was such. "The Missing Link," or the last letter that Nature *never* wrote, should be found and vegetation wiped out!

As to the non-identity of this voluntary movement of the moneron, or mollusk, in its acts for nourishment with the vegetable world, as stated by Hackel and Darwin, none would be so foolish as to deny, or profess to be unable to differentiate between voluntary movements and vegetable life.

Should not the moneron, according to their theory of "the Survival of the Fittest," have been extinct millions of years ago? for Darwin says; "New and

improved varieties will inevitably supplant and exterminate the parent forms."

But, instead of this, we find them the most abundant of all germs of earth; the ocean bed is teeming with their simple forms, unchanged, in form or habit, from their origin, at the end of the Eozoic age.

As they multiply by separation, or division of their substance, without sexual function. When was the mighty leap made to change the manner of propagation to the by-sexual law of development, which characterizes the higher order of life, following immediately after in the Palæozoic age? A law they would have us believe in, should be unchanging in its nature.

Prof. Hackel says, in his history of creation, that the whale originated out of some hoofed animal, accustomed to the water, and by non-use of its limbs, degenerated and transformed into a fish. It seems strange that Hackel, after laboring so hard to bring the whale, by evolution, into a beast, and then teaches "the Survival of the Fittest," will let go all hands and argue the beast back into a whale, to be able to account for rudimentary bones which that fish is believed to possess, and so to remove the obstruction to his evolutionary theory. Here he removes the foundation from his own theory, for in teaching the retrogression he is destroying the theory of evolution. If this is, what is called by Hackel, evolution, then it is just as

evident that the moneron, and all the lower order of creation, is a degeneration from man, as that man was an evolution from them. Here is a rule he designs to work both ways, but it is not applicable to his theory in proving evolution.

I will speak of one more unreasonable conclusion, formed by the eagerness of the advocates of the evolution theory to cover theology with a cloud—and that is the branch of that great animal tree from which suspended the monkey—Hackel's or Darwin's would-be ancestor.

This branch was the first to put forth and bear its species, and during its age, which yet exists, because the monkey exists, and did exist thousands of years before man, has abundance of fruit of its kind, for the tropical regions are yet filled with their species. Now, they would fain teach us that another species sprang as an offshoot from the monkey branch, enjoying a higher state of mental development, and higher form of physical being, from which man, in his turn, sprang, but this species has become extinct. There was a misstep in the chance work at this time, and the "fittest" was lost—destroyed—or swallowed up in the great changing, strife, and mingling of the conglomeration of animal life. As Darwin says, here is a "Missing Link." The monkey lives, but our "fittest" brother in development of evolution—the ancestor of our race, and father of our being—is lost.

The "fittest" is obliged to again fall on the altar of their so-called science to save and preserve the theory of evolution. There is nothing remaining upon which to base such a theory, but imagination, that they may preserve their line of argument, to overthrow and uproot the principle of a design in the working of Nature, and a premeditated plan, to the working out of these so-called natural laws existing throughout all matter.

Once again: Man, if he were depending entirely upon his instinct and physical nature for his protection and subsistence, would be one of the weakest creatures of animal existence. His nature would not allow him to live, as do many of the lower animals; his power of physical endurance would not fit him for the struggle and contest for supremacy of being; his arm would be weaker than the gorilla's; his power to escape danger would be inferior to the ape's; his fleetness less than that of the horse, and he would be powerless, without fangs or claws with which to tear his prey. Thus, we would find him the weaker of the mammalian race, driven from place to place, and following the path of the lost species now extinct. Man is supreme, only in and through the power of his mind; reason is his guide; inventions are his power. What the animal accomplishes with the power of physical life, man overcomes by his knowledge of physical law. To compensate for

lack of fleetness, he makes use of steam. To supply the sense of acuteness of hearing, he has the telephone. To compensate for dullness of vision, he has the grand telescope of untold power; all bringing within the power of man advantages before which no lesser creature could stand. For his protection he has fashioned weapons of steel, more piercing and effective than the fangs of the tiger, or the claws of the lion. With the knowledge of powder, his enemies drop, as by a thunderbolt, at such distances that danger is scarcely perceivable.

If man came by evolving from the tribe of apes, he would have had to develop, first, in mental power, that he should be the fittest to survive, for upon the ape, physically, depends its power to live. Now, take from it, or weaken its physical and instinctive power, without giving it the power of reason and invention, and you have deprived it of its means of life. The gorilla, then, must first have the mind of man before changing its nature, as that would be vital to its existence. We have only to look at the degraded tribes of human life to see the effect of not making proper use of the mental power at their disposal—a degradation, degeneration and extinction of races, and what would it be, were man physically what he is and lacking mental power?

We cannot but realize that there is a complication of forces—physical, chemical, vital and animal. These

are not all one force, but each plays its own part, within its own latitude or sphere of existence, and are the rounds that furnish man the ladder to climb to the elevation of the higher plane of human life.

When we look at these chains of human events, and can grasp with our minds this principle, then, it is not hard for us to conceive how animal substance can be made the recipient of a still higher power, by changing its form and figure to suit the different circumstances and positions which the being is intended to occupy. Such a being is man. Composed of flesh and blood, vitalized by vital force, and possessed with animal life. He forms the head of the great procession of the animate beings, marching on through time.

As vegetable life takes material and uses it to form a body for its presence, and through which it can act, so, a higher existing substance, uses the animal organism and animalized nature through which to move and accomplish a work preparatory to the great change which is to follow; and, that higher existing substance, or being, is the soul of man, which constitutes the principal difference between human and animal existence.

Man has existed from the glacial period, developed the same as to-day, over a lapse of time, as given by scientists, of 30,000 years, and, according to science, the ape has existed for a longer period, and there was

as marked a difference between man and the ape then as now. The imaginary branch said to be between the monkey and man is gone. If our ancestors were of the tribe of the ape family, surely the development would somewhere show an intermediate state, which evolutionists lament as *gone, gone, gone!* We say it never existed. How much more reasonable it would be to accord to the first origin of life the power to create from its great fullness that which was to subserve the great plan that is evinced by the creation. In regard to the physical properties of man, the particles are changing continually, and in a few years the particles which compose the body will have gone, and new atoms and molecules will have taken their place. Now, man always holds his identity, and if you should meet him twenty years after, you would know him, because he looks the same, only age has worn its mark upon his face; and yet, every atom has changed, and the new matter entering into the form assumes the same shape. And why all this transmission, and how does it come? Simply through the vital and mental forces. They stamp upon the new matter the vitality they are possessed of, and the mutual powers they are endowed with, in its latent form.

Not that the vitality is composed of matter, but that a power has taken hold of matter to use and mold it for a purpose, and to transmit this power

down the line of its species, which, when in its healthy state, will never fail to imitate the force of its parental cells,

Now, if there was nothing but matter from which this power was to originate, then, when the atoms of the old body were gone, all would be gone. Or else the old particles existing must remain to the end of life.

But no, the vital and mental force are like a great electrotype, that takes matter which has been prepared by its contact with living organism, and stamps upon it the indelible impressions of its vital power, and every part which enters into the work of continuation of species, is possessed of this energy. Now, there is no law, nor philosophy, that can make matter change from its primitive natural state, only by the action of a higher power (as it would have to form all the different organism of animal life and species), without a definite power to take charge of each species, and so transmit it down its line from generation to generation, and so preserve its identity and special nature, for ages.

It is conceded and taught by physiologists, that from the earliest existence of life in man to the dissolution of his body, there is a constant change in its material substance, removing the old atoms and adding new. If this be so, as all, with their present knowledge admit, then the mental impressions, heredi-

tary influences, and transmutation of human susceptibility, are not transmitted through the material substance, of which those bodies are composed, but by the vital and mental forces which control and command the upbuilding of organic structure. It is this force, which we call incorporeal, which takes matter coming through the avenues for the supply of life, and stamps upon it the fiat of humanity, that vivifies its inorganic substance with vital power, and causes it to assume form and shape, like unto those which have been removed as useless matter, and weakening the walls of the habitation of man, in which the incorporeal, immortal and invisible man dwells. This idea precludes the possibility of the theory of materialism, for the dual nature and materialism of man could not exist together.

In all the higher developments of creation, they are divided into the two sexes, and only in the two combined, exists the vital force necessary for their propagation.

And in each individual, male and female, exists a trinity—body, spirit and soul.

Now, in the multiplication of human life, it is just as necessary to have the unity of the forces of the soul power, as of the combination of the stimulus of organic life, and organic matter, to produce the new created being; and it takes from its parents all the principle of this being as to body, spirit and soul,

becoming an independent organization, and entity, and taking from its different fields of life and substance that which adds strength and power, symmetry and figure to the three great elements—substance, soul and spirit—which compose man. Now he becomes an independent being, no more clinging to the forces of the parent for life, but wielding his own created power.

I cannot conceive of the idea of a soul existing prior to the conceiving of the body, for this would imply the existence of a host of souls without bodily form. But I believe there exists within the female that which, when endowed with life, forms the physical structure of the human frame, but must lay dormant until such forces take hold and work the wonders of creative power.

So with the immortal forces of man; there is a pre-requisite in the existence of the parents, male and female, which must act in harmony, and bring about a nobler creation than even the physical structure of man, for it is composed of the invisible, indestructible and powerful entity, the mind and soul.

It is the higher power for which we contend, that it is this higher faculty that gives us faith in the future, and convinces us of another life.

If we take the theory of evolution, we must naturally believe that there is a natural development of matter into mind, by a higher organization, of the

principles of which matter is composed. If this theory is correct, then we may look for physical man to advance from each generation into a higher state of being. While the parent dies and passes back to dust, the offspring of each generation will march on and on until they reach the angelic state, and cannot stop there, but become gods, creators of worlds, of powers and kingdoms, unknown to us now.

But on the other hand, if we take the theory of the Bible, we believe God first took matter and formed an organism, and then instilled into that organism life from His peculiar nature, then, and not before, was it a living soul. It was a separate thing, a gift of the Creator, in whom was stored that power, and in Him alone.

Then, when endowed with life and soul, He commands them to go forth and multiply and replenish the earth, and subdue all living things. This was a part of the mission of man, God then rested from His labors of creation, and the forces which were set in motion in the creation of the first man and his helpmeet—woman—are in progress to-day. The creation of souls goes on by this immutable law, not by an extra exertion of the Divine mind. It is governed by circumstances and conditions which were contemplated in the speaking into existence of the great being now called MAN.

This seems to give the only satisfactory solution

to the problem of multiplication of human souls and continuation of species.

In view of these facts, let those who persist in being a child of a monkey, enjoy all the satisfaction that can be found in such a theory. For me, I would be called a child of man, and claim the heritage of human mind. If, then, there are different forms, scales and faculties of existing life, living and moving by reason of separate entities, each for its sphere, and that alone, is it not reasonable to believe that there is another grade of development into which man shall enter after fulfilling his mission in his present state, in which the life, the spirit and the soul will occupy a body of substance, not of earthly matter, but suited to the higher plane of life it is to occupy?

Matter cannot of *itself*, create life for *itself*, but must have been under the guidance and control of a Divine mind, and life must have come as a result of a gift of force from the fountain of force. We are unable to conceive of such a thing being done only to fulfill some grand object which is hastening on to a final consummation. In this higher state of existence we believe.

Science cannot come to this conclusion by the plan of deduction, of mathematical calculation, and measurement of angles, but only by the analysis of the rays of spiritual light, reflected by the prism of God's

Word, and caught and read by the inspired soul of man.

Science is like a man who is blind. He may be quite accurate in his conclusions, but he must be brought in contact with things to know them. Inspiration can observe by the eye of faith. objects far away, correctly know their nature and power, without bringing them into earthly contact.

Man, then, is pre-eminent over all the created life, because he inherits all these different forces, and added to them the greater gift of the attribute of God which makes him a responsible being, able to judge of right and wrong, with a will to use them at his pleasure. Able to know and realize that there is a power, or being, whom he should adore, and to whom he should offer worship; a being who rightfully demands his service.

We see the truth of this statement proven by the fact that the ape, and all his tribe, has never evinced a disposition or tendency to worship and serve any being, or thing, or to realize any moral obligation. But on the contrary, to satisfy its own disposition and appetite, and by force of strength, and passionate desires, gain and hold their power.

Man concludes by way of reason, and there has existed, by intuition, a sense of a Divine Being. Long before the present stage of knowledge, in the dark ages, and where the light of science and of God's

Word had been hid, there were legends of gods and fairies, of the battling of the hosts of Heaven; of their fall and captivities, and of their release. Those tales were told to their children, and their children's children handed them down from age to age, until, when the light of God's Word was shed abroad in the fallen nations, we find that their stories and legends are symbols of the creation of the world and the forces of Heaven, the origin of man, his life, his fall and redemption, his final judgment and glorification, and a substantial idea of another life in a land of happiness. None have fallen so low but that they retained some idea of a superhuman and controlling power.

An appetite is a desire or longing for something which is believed to exist, and in fact must exist, for an appetite or longing, or desire, is the impression left upon the sense of man, by the presence of the thing longed for. It may be natural, hereditary or acquired, but the fact of the longing is an evidence that there is a reality to long for.

With man there has been a longing and yearning for an immortal state, for rest from toil and pain, and for joy everlasting. All nations and tribes have been impressed with this feeling and desire. They all believe in a spirit and an Almighty power. They all look for a future state, a place, a somewhere, that is, or will be prepared, for a final abode. Some locate

it in the heavens above, some in the earth beneath, some upon our globe, separated by a great river, which man can only cross in death, and that on the other shore, in the land of light and beauty, there is another river which divides the land again. On the one side is joy, peace and abundance, to supply all he wants, no sickness or pain, no hunger or thirst. On the other side is darkness and gloom; privations are great, pain and sickness is constant. The inhabitants are poor and emaciated for want of food; the evils that were on earth seem multiplied, and their misery is unbounded and everlasting.

All nations worship and adore something which they think, either is, or represents, the Almighty Being. Some worship sacred rivers, some beasts, some birds and reptiles, some fire, some the sun, the moon, the stars, some the invisible forces of Nature, and some *He*, who is revealed in the Divine Word.

What does this all teach? What is the solution to this problem? Does it not teach us that there was instilled a desire, a longing, within the heart of man, by the presence of the knowledge of its existence, or a foretaste of its pleasures, at the time of his creation, the idea of God and a future life that is continually looking and longing for that which none else can satisfy? Does it not teach us that existing with this universal desire there must be a remedy, and that remedy must be immortal life? This desire

and this impression, in some form, exists in every nation and tribe on earth, and their legends and mystical tales of first and primitive man, bear unmistakable evidence of a relation in primeval theology, and convictions of soul-inspired men.

But with the ape; who ever saw a desire manifested to worship, or a hope for other life? What reason have we to believe that there is the least conception of spiritual life or superhuman power? No moral conception of right, no power to advance in their scale above simple animal endowment and instinct, which was first given to its ancestral parent. To satisfy their physical desires is all the joy there is for them, for where there is no desire there is nothing to satisfy. No eyes to see, no ears for spiritual sound, no soul to feel, the love in God abounds.

The animal is a creature of circumstances, simply : while man may control circumstances and apply them to his good, and battle with the influences of his daily life, and by reason of his superior gift, the soul, in addition to his animal life and spirit, he is made a god, as it were, over the lower world.

But there is a higher life and plane of existence for man, and he is marching on toward a change, and by our past observation and experience, as well as by the Divine Word, we believe it to take place after death. And then will open up to us a grander and more glorious existence than we now behold, because

the world we will occupy will far exceed the present in glory, majesty and power. In order for man to attain to this higher plane of life, he has a work to do.

He was made a controller of his own ways, given mind and a sense of right, and now, to increase his higher sensibilities, he is made chooser of his future destiny, by taking to himself a force sent from the Spirit of the Throne of the Great Father, which will transform his soul to a higher sense and altitude, and fit it to occupy a most glorious body, in contemplation, not observed by natural eyes.

To open up the way and make complete this plan of a higher life, it was necessary that the medium vacancy between the Creator and created should be occupied with a mediatorial power, and mingle the human with the Divine. This was found in the person of Christ, inheriting the substance of the Great Father, and the nature of man, capable of living and existing in both spheres, and through him the link which unites earth to Heaven, or God to man, is welded and made secure.

The son of God (or to otherwise explain it, a portion of the substance of the Father, by a gift of himself to become manifest in the flesh in form of man, and to work out in the soul of man, offering for justification,) gives us a more direct communication with the Creator of all things, for through the

person of Christ His Spirit is now made to act direct upon our immortal spirit, and so to modify and control our desires and acts as to give us a course and tendency toward the Spirit of the Divine; and when we keep this chain or circuit complete and unbroken, then it is, we have communion with God. and our petitions to the Father, by reason of that association, are heard. The plays between the heart of man and the mind of God a force, that if used as God intends, will move the arm that moves the world, This explains some of the power evinced by prayer, and its influence at the Fountain of all Good, that has control of the universal world.

But this theory does not support the principle of evolution; for by that teaching we are led to the brink of the grave, and then told to look down into the black and dismal unknown. All is a dark waste; no glimmer of light is there to cheer the longing desire for life. They whisper no futnre in our closing ears, while a nothingness greets our departing vision. They would have us glare with our glassy eyes of death into a vacant space of time, with nothing to see, and have our life and soul disseminated through the present world in a condition of latent force; *no power, no faculty, no identity.*

They take us up into the high mountains of science and show us the wealth of the knowledge of the world; they fill our ears with promises of the present

and the glories of the earth, but still as death is the voice of that which is beyond. They snatch from us our own and only hope of immortality, and offer us an empty future in its place; only dull, lifeless materialism, fenced in by unbelief and infidelity; a dark and gaping blank of future.

As the condition of matter modifies the force which is manifest in it, so does the brain of man, in its various conditions of non-development and disease, modify the action of the mind. The condition of the brain of the child, in its undeveloped state, is like electricity passing in its circuit through the medium of a conductor, in which the resistance, external and internal, are out of proportion to the intensity; therefore the weak forces of the mind, by the sluggish and inco-ordinate movements of the brain cells. As they become developed the intensity increases and resistance is less. The movements are more active and regular; thought is more logical and clear, as they move onward toward the acme of life; and in health are the last structure to give way, as we pass again down the decline of physical life. I say physical life, because of spiritual life, or the higher state of existence. Man is not affected intrinsically, by the change of matter, but is subject to other laws and forces.

Here the resistance becomes greater, and thought slow and sluggish. The vital forces are on the wane;

the molecules and atoms, of which the brain is composed, are inadequate for the task of weaving the web of the tissues to supply the waste. Or, in other words, the vital forces have used these molecules to accomplish the work they were destined to perform and now are making their arrangements to take their departure when the final work is completed.

Would we think, because the mind was dull, and the second childhood was creeping o'er the aged frame, that the force that gave impetus to the mind would lapse into nothingness and then be lost, with its activity of eighty years in experience and knowledge?

No, verily; it has gained an impetus that shall never die, but increase as ages roll along.

It is only the devitalized tissue of old age, the resistance of the electrodes of life, which have acted as a conducting medium for the soul substance of man, obstructing its way, and the resistance is fast hastening to become equal to the intensity, when at last it shall cease, and the soul shall take up its abode in its new house, with its other living faculties, and speed on and on in its glorified state. Then the organic body, which has been the medium for the operation of the forces of man in this world, will go back to dust, let loose the bond of mortality, then the spirit of man will exist in a higher state of being, where there is no flesh to offer resistance to

the great formation of thought, and therefore we will know as we are known.


We shall no more press our hand to our aching brow to collect our scattered thought, but with a clear perception, be able to measure the height and depth, magnitude and power of all that surrounds us in our immortal state.

We need not stumble over the question of the immortality of the life of the beast. It neither adds to nor takes from man this responsibility, for by himself he stands or falls, and where the spirit of animal life shall dwell, after separation from its body, will not change the destiny of man; for where much is given much will be required, and it is evident that the brute creation has not transgressed the law by which it is governed, and therefore has not sinned because it has no knowledge of sin; and although their spirits may live an endless life they have not the faculty of progression; the same insurpassable gulf will there exist as in our present state. Although our mind cannot solve the problem of their future state, we can say with Job: "who knoweth the spirit of man goeth upward while the spirit of the beast goeth downward." Suggesting the probability of a future state though separated by wide expanse, and yet unable to comprehend the nature of the author of their life.

◀THE INFLUENCE OF MIND.▶

CHAPTER III.

What mighty power is this that brings
Into subjugation all living things?
That looks beyond to mysteries untold
And fixes the destiny of the human soul?
That bids disease take a speedy flight,
Makes strong the nerve and quickens sight?
That restores the lame and bids the cripple walk,
Gives hearing to the deaf and makes the dumb to talk?
That stills the physique of the human frame
And sends new life thrilling through the vein?
That flies away in imaginative thought
To gather gems no human hand hath wrought?
Ah! 'Tis the mind, that immortal force,
That makes man good, or, tends to make him worse.
Yes, it's more, that through the bosom roll;
It is the forces of the immortal soul.

O examine the great Book of Nature's Laws is
the duty of every one at the present day. We
see the alphabet of her great principles in every
leaf, bud, flower and tree. The ocean's pebbled
shore, the studded canopy of heaven, are but
title pages. Everywhere is written-LAW. It then
remains for us to *look*, think, believe and understand,

that we may put a right construction upon the works of Nature's laws and hand them down, along the line of ages, that we may more fully grasp the mysterious powers of hidden things and roll back the cloud o'ershadowing mortal mind, and allow the rays of science to penetrate the fallow ground of the sluggish mind and bring forth its fruits to bless our fellow man.

In this brief space I cannot give you all, nor could I in a hundred years, but here and there I would open a way that, perhaps, with hard labor, some future day, if not now, you'll grasp my idea and thus distil some little good from the labor of my pen.

With all the advances of science, much darkness has existed in the minds of people as to the nature of faith healing, that has frequently come to our knowledge and caused much wonder and no little excitement.

When we stop to consider the great complex machinery of man, composed of soul, mind and body, we should not jump rashly at conclusions and say science is infidelity or that scripture is a fable, and without foundation.

I believe that a mind unprejudiced by either field of study will see, when properly unfolded, harmony in Nature's every law, an evidence that will lead us to believe that the great book of books is true and re-

cords the work of a hand that none but God himself could have performed.

But on the other hand if we will study Nature's laws we will not only see the working of God's decree, but will be able to answer many difficult questions which, by a lack of knowledge of the law that governs that particular sphere, is attributed to divine interference and a miraculous restoring of powers.

You must not infer by what I say that there are no miracles, nor that there are no faith cures, *nor* that there is no need of medicine, for each has its place and power.

The reason scientists and theologians do not agree in their conclusions in many cases, is that their study is confined principally to their own channel of thought, and they do not compare and try to harmonize the seeming contradictions. Nature cannot *lie*, neither God's word, for by God's being law is.

Science is rapidly unrolling her great scroll of wonders. What once seemed wonderful is now easily accounted for by natural laws and forces. Yet we are unable to give all particulars concerning their usages.

We may fail to interpret science or the Bible correctly, but if our object is knowledge then the mind will be lightened up by the spirit of truth and the two will harmonize as never before. There is no

contradiction of God's word and God's law. All that is needed is to interpret both correctly.

We read of miracles and see and hear of faith cures. Many believe that the miracles of Christ's time can be performed to-day, and cite us to some paralytic, who for months, perhaps, had not been able to move his limbs, who has apparently been miraculously healed after all physicians had failed. Because of these miracles many have been led to distrust the writing of the Bible and of its record of superhuman events.

We understand a miracle to be a supernatural event, an act wholly unaccounted for by any natural law.

I will mention some of the most striking characters recorded in the Bible, viz; The man born blind, whom Christ healed; raising Lazarus from the dead after decomposition should have taken place; feeding five thousand on five loaves and two fishes; turning water into wine; the man restored when thrown into Elisha's tomb; Elisha separating the water with his mantle, and the greatest of them all, Christ rising from the dead on the third day and proving himself sufficient for the redemption of man. These cannot be explained away and all who believe the Bible and believe that these things were done will not attempt to explain them by any natural law. There are many other cases mentioned in the Bible,

some fully as striking as those referred to while others gradually merge into a form and nature that if they were not recorded with others of unquestionable character might be classed with the cures spoken of at the present time, but, coming from the source, and recorded as they are, with others of unquestionable power the critic cannot help but accept them as true. I believe it is generally accepted by theologians of the present day that the time of miracles is past. Not because God's ability to perform them is less, but that Christ gave us abundance of evidence of the power of God and of His efficacy to save the human family in the miracles He performed, the Word He preached and the work He did through His apostles for the establishment of the genuineness of the New Testament.

This was the object of miracles that the world might believe in the true God and that Christ was His son, that the preached word by his apostles was His word through them. When this was done God had removed every reasonable doubt from a reasonable mind and the burden now rests upon man. He now works through the medium of natural laws spiritual, mental and physical, that, when properly understood, speak as strongly of His power as He did by His presence. No more does it require the dead to be raised, the tempest to be stilled, a voice to thunder from the mount of Sinai, or rivers to be

turned into blood, that people may believe the truth. If they believe not with the knowledge of the nineteenth century, neither would they believe though one raised from the dead.

In order to understand the nature of the faith cure it will be necessary to have something of an outline of the component parts of the mind, their functions and relations, Then the power of the mind over the body, and lastly the power of mind upon mind. For if these things be not miracles, and no physical means used for their restoration, then we must look to the force of mind upon matter, for, to my knowledge, there are no other sources toward which we may look. It will suffice to say when I speak of the mind I do not mean the soul, for I believe the soul to be a part, or thing of itself, and that its workings through the medium of matter is what we call mind. This may not coincide with the belief of some, but I think that the Bible and science will both bear me out in the statement. But this is out of the province of my subject and will therefore pass to the consideration of the component parts of the mind. For the convenience of the reader I here give an analytic outline of the mind showing its component parts and their relations to each other:

ANALYSIS OF MIND.

MAN is composed of a trinity, consisting of a soul, spirit and body.

THE SOUL AND SPIRIT are governed by spiritual laws and the body by physical laws.

THE SOUL OF MAN is influenced by two great forces, good and evil.

THE SOUL acts through the medium of matter to produce mind.

MIND is composed of Intellect, Emotion, Volition or Will.

INTELLECT CONSISTS OF

ATTENTION. { Which is the power of concentration and
and may be voluntary or involuntary.

IDEATION { Which is the conception of the mind by rea-
soning.

SENSATION. { Which is the reception or registration of im-
pressions, and may be mental or physical.

IMAGINATION, { Belief to come, which is prophesy; belief
WHICH IS OF { of the past, which is memory; belief of
THREE KINDS. { the present, which is sympathy, hope, be-
lief, faith, imitation, etc., and their loca-
tion and function is through the cerebrum

EMOTION CONSISTS OF.

LOVE { Which is faith, hope, humility, courage, admiration,
reverence, desire, etc.

HATE { Which is anger, revenge, rage, scorn, disdain pas-
sion, etc.

JOY { Which is cheerfulness, ecstasy, contentment, rapture,
mirth, etc.

GRIEF { Which is sadness, affliction, discontent, melancholia,
distress, resignation, etc.

The seat of Emotion is the *Opticthalamus Corpora striata*, and *Medulla Oblongata*.

WILL CONSISTS OF

The volition of a spiritual entity. The conscious act of setting in motion. To determine. Decide. A declaratory act, unspoken, after deliberation.

The seat of the Will power is in the gray matter of the Cerebrum.

When we speak of mind we speak of no tangible thing but of the result of a combination of forces acting through the medium of matter. As mind is dependent upon matter therefore it may be affected by the condition of matter. For illustration take insanity, idiocy, etc. Matter may be affected by mind. For illustration :

In "Tuke on Mind and Body" we find an account of a man who was falsely charged by his enemies with unchaste and criminal conduct. The emotions of the mind were so intense that the hair loosened from the scalp and in the morning when he rose from his pillow, dropped from his head like a wig. And again in Tuke's work is given another case showing the effects of the emotions in destroying or changing the pigments of the hair. A man of the revolutionary war sought refuge in his flight from the field of battle in a thick swamp, closely followed by his enemies, where he barely escaped capture by the cover of night. The next morning revealed his hair whitened as with the age of seventy winters. Such are some of the powers of the mind over matter.

The mind is composed of three principal forces, or functions—Intellect, Emotion and Volition or Will.

These have their separate duties to perform. In a perfect mind they are properly balanced, and produce no discord, but act in unison for the welfare and

protection of the body which they represent. But when disease fastens upon one of the centers which evolve these forces then we will see the manifestations of a perverted mind.

Now we will analyze each function separately: Intellect is composed of Attention, Ideation, Expectation, Imagination and Sensation.

These different forces or functions collectively compose the intelligence of man and move in their regular channel, acting and being acted upon by each other. For example, you hear a sound and it fixes your attention; you receive the *sensation*, you may then *imagine*, then *expect*, then grasp the *idea*. It is not always that you receive impressions in this order. You may expect, then imagine then sense the thing itself. As Sir John Hunter said: "I can fix my mind upon my great toe, at any time, and with my expectation I can produce the sensation of pain." How many of my readers have not, under the mental strain and excitement of sympathy, when waiting upon some sick person, felt the soreness of the throat, the pain in the chest, the trouble with the heart, from fixed attention, expectation and imagination. But shake off this impression and at once it vanishes like a shadow.

The second great function of the mind is Emotion. This function has a great latitude and a vast field of

action. It is the barometer of the mind and is not at all times seperable from intellect.

Emotion is truly the waste-gate of the soul of man. Through this channel is given vent to all the varied changes of the mind, Love, Hate, Joy and Grief, which admit of their subdivision and classiffcation, but upon these I cannot dwell.

The emotions may be the departure from health and the prime cause of disease, and may even be the cause of death. Joy may produce death.

In "Tuke on Mind and Body" is recorded an incident of a door-keeper in Congress who was so overjoyed on receiving the news of the surrender of Lord Cornwallis that he fell dead. In the same work is recorded several instances where persons bitten by dogs died from hydrophobia, when it was clearly proven that the animals were not afflicted with rabies at all. The person bitten simply imagined that the dog was rabid and thus produced hydrophobia. Many other cases are mentioned by Tuke where emotions have produced disease or death when no physical ailment existed to cause it. Many such cases have come under my own observation, during my practice, where disease was the result of imagination and not of physical derangement.

Again the ecstatic state, may be brought on by emotional excitement as during revival meetings, which many of you have seen. I will give you one case

only. A girl aged 14, while singing, fell down and was instantly deprived of speech and sight, eyes fixed and motionless but mind active. Muscular power entirely absent. Efforts to restore her were ineffectual. She remained thus for 18 hours and recovered as suddenly as she was stricken. The restoration of her own mental powers which had been overpowered by emotion had performed the work of cure.

We don't see the same manifestations in all individuals, for all are not of the same temperament.

Some will sing and clap the hands, springing forward then backward with a dancing movement, keeping time with the singing, others remain in a state of fixation with a smile of complacent satisfaction, and only an occasional shout expressive of the emotional excitement of the mind, *joy* it may be, by a belief of the removal of a heavy load of condemnation, resting upon the mind.

The manifestation of this ecstatic state is various. In some the muscles are as rigid as in death; in others flexible. Some as if in sleep, while in others expressive of pain, according to the portion of brain or nerve centers affected. Respiration may be normal or sighing; heart often weak; in fact I have seen some cases that to all outward signs were dead, except a faint respiration.

It is the same mesmeric state to which the spiritual medium is brought when they behold their vis-

ions. It is also the condition of the dancing maniacs of the middle ages, a record of which we have in history. Don't understand me that, in the different individuals, they all experience the same impressions. *Not so.* They differ according to the different states of the mind and emotion they may be under when stricken. There may be an entire suspension of mental impressions. Cases are recorded where they have lain for days, or weeks, motionless as a cadaver, not able to move, not able to talk or express any evidence of life, except, by the involuntary action of the heart and members of respiration. This, in recent years, they call "the power." It is indeed a power—the power of the emotional part of the mind over the will paralysing the physical action of the body, lessening the disintegration of tissue and stopping assimilation. In some cases it causes an entire suspension of intelligence, but in others an exaggeration of expectation and imagination.

When the forces of the mind become balanced then there is a return of consciousness. The emotional part of the mind again comes under the control of the intelligence and will, and the machinery of the mind moves on as of old. Then, to some, comes a recalling of the delusions when in their state of imagination, stimulated by emotion of joy, they saw the heavens as it were open, saw the angels and Christ,

as I have heard them say, and that they also heard the most beautiful singing which seemed to come from the courts of heaven.

This condition has been called by several names; The ecstatic state, trance, mesmeric state, the power, etc., and have been seen the world over. In some places in England, years ago, it had a wide spread.— It became a sort of an epidemic during several meetings, spreading from mind to mind, acting first by attention, then expectation, then imagination, then sensation, then emotion, holding in a powerful condition the ideation and will, by the emotional excitement caused by the internal sensation brought about by the combination of external and internal causes, or forces. If you ask me to explain how these causes originated I will say I cannot tell. But we know they exist. We feel them, we see the manifestation of them, we can trace them from effect to cause, but to tell you why the cause exists and how it exists is only answered by saying it was so ordered in the great plan of creation.

But what is the condition of the mind? Is it a physiological condition? Is the mind in its natural state and healthy action? I think you will, with me, answer, no. That a diseased action has fastened itself upon the mind, is apparent by the loss of mental power and suspension of will, In many cases nothing but a shock, equal in power to the cause, is able to re-

store them to consciousness. Then many will continue until nature has restored the equilibrium of the mind. If the influence of the mind, as I have illustrated, will produce disease, may not the influence of the mind also cure disease? We shall see,

When the mind acts with its proper force, in its proper channel, and equally balanced, with its requisite amount of intelligence, emotion and volition, then we have a healthy mind. Then man stands out in the beauty of God's creation in all his power to judge correctly and act wisely, but when the mind becomes diseased, we have a varied form of action. When the emotions are unduly excited and will weakened, in some cases it results in an undue manifestation of love, joy, hate, grief, etc. And if the patient is susceptible to the impressions, it may manifest itself in the form of hysteria, ecstasy or catalepsy.

If the imagination is excited, in the way of delusion with the suspension or suppression of intelligence, then it is manifest in the form of insanity. Here the will is powerful in many cases but intelligence—the power of reason—is dethroned.

Here again through the imagination, in the time of the prophets, was the channel that God made known His will to man. Stimulated by the power of God, man conceived of the nature of God. With his *ideas*, with his expectation, he cast out the anchor of hope and faith, which rest in the channel of emotion. Then

with the imagination he reads, in the writing of God's spirit upon his intellect, the future of the world, and, with his lips, moving in accord with the action of his mind, he has made known the message to the fallen race. Thus God foretold to man the natural course of His natural laws, that when they came to pass, we might know that God is the Lord, and that He was the originator of the forces of creation,

We look over our land and see the vast multitude of suffering humanity; the maimed, the halt and the blind—physical deformities—some from their birth, others from various causes. Functional diseases resulting from the suspension of the natural stimulus that Nature gives to the physical frame. Then from a suspension of the function comes a change in the structure of the organs affected; and, a change of an organic nature takes place, secondarily, from the loss of function. In this class of cases may be enumerated the various palsies and paralysis' of the arms and limbs, of speech and of sight; also, the large number of cases of deafness that prevail to-day. Here, there may be all the conditions existing necessary for the performing of their natural function, within the tissue, but there is an inability to originate the force necessary to perform those functions, because of the paralysis of the will in that direction. Now, two things remain to be done, and they are, the use of such remedies as will increase the activity of the nerve cen-

ters and render them more susceptible to the weak forces already existing, or, if possible, stimulate the weak forces of the mind, and, so cause a change to be wrought in the functions of that part of the physical structure.

In the former case we have a long list of remedies that fill our book of medication, affectual in many cases, but, alas, they too often fail. Why? Because of the failure of the forces of the mind; they are given over to their own deplorable state of incompetency to act, and, that too, without a lever or leverage to instigate force, or a fulcrum on which to rest a hope. They settle down believing the cloudy side of the world is theirs, and no more the sunshine of health is cast for them, but pain, despondency and sorrow shall follow them all the days of their life.

But now let a stimulant come to the mind, and by its action excite *hope*; cause an *expectation* and set in action the *will*. The slow, sluggish forces begin to move; life anew thrills through the disabled part, and now, re-inforced by *faith* in the action, based on some supposed power, health asserts her right and takes control.

These forces may be stimulated in various ways through the different avenues of the mind. By *love*, *joy*, *expectation*, *imagination*, *faith*, and *fear*.

To illustrate the effect of pleasure, or a kind of joy

upon disease, I will relate the circumstance of a young lady who was suffering from an inverted foot, which was turned at right angles and had been so for many months. She had been treated by many good surgeons. Although they knew the cause they were unable to remedy it. She was present with the family at a ball and while there was invited to dance, and under the excitement, accepted the invitation, took her place upon the floor, and while the quadrille moved on, the foot, of its own accord, resumed its natural position. Two days later Doctor Skey, her family physician, saw her and she could walk perfectly well, and, with great delight, showed her ability to use her limb. All deformity had disappeared. No doctor had aroused the action of the will. No spiritual medium had acted upon the mind by magnetic force. No prayers had been offered by priest or prelate. But, simply through the emotional channel of the mind, arousing the will, setting in abeyance the spasms of the muscles, was the cure effected.

Again, in another attribute of the emotional part of the mind called, *fear*, we have a remedy that is a very potent one in the cure of disease. In many of the hospitals of our country the hot iron is used upon the body as an agent to excite the will, and, by fear, gain a leverage upon the mind that will cure the disease.

Doctor Crawford, of Baltimore, gives an account of a patient who had, for a long time, been under the impression that he was to die from disease of the liver. The impression worked upon his mind, and he traveled for his health. On his return he received the news of the death of his twin brother, who had died from an actual disease of the liver. He staggered and fell, saying, that he was a dead man. His physician being sent for, came immediately, and, as he approached the body, he said, "Yes, gentlemen, he is indeed dead, and no doubt his liver was the cause of his death; however, to ascertain the facts, I will open him, at once." Suiting the action to the word, he caught up a large carving knife lying on the table, and commenced to whet it on the steel. The man jumped to his feet and rushed from the room, crying, Murder! Murder! He was entirely cured and he had no further trouble with his liver. Fear did its work. Disease had fled from his mind, no more expectation was in his liver.

Once again, we see the effects of fear upon the special senses of the mind, in the following. At the storming of Sardish, a Persian soldier meeting Cræsus, the king, was about to plunge the sword into his defenseless breast, when his son, a mute long deprived of speech, cried aloud, "Oh man! Don't kill Cræsus." The son, ever after that, retained his power of speech.

I could go on and relate case after case to show the influence that these attributes of the mind exert over the physical derangement of the body, but time and space forbids.

Expectation is an anticipation; a looking for, with a belief of receiving. Something like faith, in its action, and often ends in faith. It is, often, a potent influence in the curing of disease. As an illustration I will give the following incident:

In an experiment with Nitrous Oxide gas, several physicians assembled to try its effect in cases of palsy. A young man was selected upon whom to make the experiment. The patient was entirely ignorant of its nature, action and method of use, only that it was expected to cure him of the palsy. Doctor Davy advanced to the patient's bedside, and, preparatory to the administration of the gas, proceeded to take the temperature of the body, by putting a thermometer under the patient's tongue. The patient no sooner felt the thermometer, than he exclaimed, with enthusiasm, that he could already feel its influence upon his whole body. The opportunity was too tempting to be lost. The physicians done nothing further, than to repeat the application of the thermometer to the tongue, and, in two weeks, the man was well.

Here expectation brought about an entirely differ-

ent result than was intended, or, than was possible for it to perform, of itself.

Another case, equally as striking, took place not long ago. A lady, who suffered from an attack of the *Pleurodynia*, (in other words, neuralgia of the pleura,) called her physician. He wrote her a prescription, and laying it upon the table, said, "Put this to your side and you will be well." The patient put the paper to her side and was cured.

You have also heard of the cures wrought by expectant faith in the bread pill. Thus we are able to explain many of the curious phenomena that frequently comes to our knowledge.

After considering the influence of the various forces of the mind, or their manifestations, we come at last to FAITH—that which reaches out into the future and grasps the substance of the thing hoped for, and is the evidence of the thing not seen. It is closely allied to Expectation and Hope. It is the principle which gives us a desire to live. A stimulus that leads us on in the race for life, and cheers us by its influence to bear afflictions and endure privations that would otherwise be unbearable. It causes us, by its expectant power, to penetrate the deep recesses of the scientific world, with the belief that we shall understand its mystery.

Faith resurrects the hope, that was lost in the mind of the one who, for months or years, has been

deaf or blind, caused by some functional, or structural disease; and who has given away to the emotion of grief and despair, until they have become fixed forces, paralyzing the will and enslaving the body.

An act is performed which excites hope, then, strengthened by faith, the forces of the mind and body are put in action. The will acts, and what was once impossible, is then performed, not by a supernatural power, but by a natural power, created by the originator of all laws. To illustrate this, I will give the case of the ex-king of Bavaria, as given by himself, in a letter to the Count Von Sinsheim, in 1822. He says:

“There are miracles still. The last ten days of the past month the people of Wurzburg might believe themselves in the time of the Apostles. The deaf heard, the blind saw and the lame freely walked, not by the aid of art, but by a few short prayers, and by the invocation of the name of Jesus.

On the evening of the 28th the number of persons cured, of both sex, and of every age, amounted to more than twenty. These were of all classes of people, from the humblest to a prince of the blood, who, without any exterior means, recovered, on the 27th, at noon, the hearing which he had lost from his infancy. This cure was effected by a prayer of some minutes, by a priest who is scarcely more than twen-

ty. Although my hearing is not as good as some around me, yet it is very sensitive.

You are at liberty to communicate my letter to any one who wishes to take a copy of it."

Again, we hear of the same cures being performed by another priest, Father Matthew, who, by his prayers and invocation, cured hundreds, until his name became wide spread. But at last he died, and the world lost a benefactor.

The people's faith was strong. Although they could no longer meet Father Matthew, face to face, yet they firmly believed that, if they could visit his tomb, a miracle would be wrought upon them. The multitudes flocked to his last resting place, with this faith in the healing efficacy of his tomb. The result was, that the cripples left their crutches and walked, the blind found their sight, the deaf heard, the dumb spake and the palsied leaped for joy, at the tomb of Father Matthew.

There were no prayers offered; no medicines given; no spiritualistic trance entered into; no mesmeric power; no laying on of hands; but simply a faith, a belief, an expectation, an imagination. Faith, not in God, but in a belief that a power existed in the presence of the dead Father, and, through their belief in his intercessions for them, they grasped the forces that moved the will and set in motion the vital powers that established a cure. The fame of the cures

spread abroad, while a knowledge of the wonderful cures increased the *hope* and *expectation*, until those who had been bed-ridden for years, were carried to his tomb. Others crawled to the place, and under the stirring of their deepest emotion, their expectation resulted in a strong faith, that opened up the channel that had long lain dormant, and the parts from which had departed their natural functions, again received the life giving power, and functional activity commenced. Molecular motion stimulated by the emotional system and will, originates the force and once more they move the muscles to action, the eye to impression, and the ear to sensation:

Need I relate more to prove to you the influence of the mind upon the body. I think when we take a thoughtful glance over our world we cannot help but realize that the mind is the great power of earth. It has chained the forces of matter and made them conform to will. It has uncovered the hidden secrets of Nature and spread them before the world. It has lifted itself from the darkness of the world to a glance into the joys of heaven. Mind through the stimulus of God's power is fast christianizing the world.

Mind is the motive power to all that progresses and modifies and changes the character of our associates and banishes evil from our midst.

We may be utterly unable to originate a force within ourselves to overcome a power, physical or men-

tal, for the same reason a stream cannot rise above the fountain. It has not the power to elevate itself, the forces have fallen below their standard. They have no fulcrum on which to rest their hopes and elevate their faith sufficiently to act. But now, a mind confident and strong, lays, as it were, its hand underneath the faint and feeble will, and with its word of cheer, its word of promise, it offers inducement to hope, then faith, and, by the power of faith they are induced to act, through which they receive the benefit.

How natural, when we have a physical burden to bear and a friend lends a helping hand to lift the weight, the load becomes easy and the burden light. So when the mind is burdened and about to break beneath its load, when it can no longer stimulate its dependant charge, and, from a failure to originate force, the physical structure of which it has control crumbles to the dust. How natural for the friend who is strong in his emotional nature, with his look of pity, and power of will, to lift the load from off the burdened mind and lend to it the force and power necessary for the cure of the disease. If it was as easily done as told then indeed it would be a boon to the suffering race. But with our present knowledge we lack the power to make a practical application in many cases, but the study of mental philosophy is advancing step by step and we hope some day to hold within our grasp a remedy more potent than drugs.

We need not fear that miracles will be shorn of their power. Faith cures of the present day never cured a physical deformity, separated the waters of the Jordan, raised the dead, threw open the doors of prisons, or caused the sun, moon and stars to stand still, but simply set in motion the suspended functions by its operation on the spinal and sympathetic nerves through the medium of the mental power.

There is a power that can pass from mind to mind. A force which when set in motion acts upon the negative mind, bringing it under its immediate control.— It furnishes a stimulus to the weakened power of the mind and supplies the deficiency of the will power, that causes man to act.

But again, the force of the positive mind may be so used as to paralyze the will and change the course of the negative mind. We see the fact demonstrated in the mesmeric power.

In the language of another I will give some of the effects of mesmeric force, or animal magnetism, upon the will of the negative mind, In stating the incident the writer says ; "In fixing my mind and eyes upon the operator fully determined to resist the force that was to overcome me and by concentration of thought upon other objects, could, for a time, shake off the thrill of the force drawing me toward him, but soon there was a thrilling sensation through my every limb, and heaviness came over my eyes and, unable

to resist longer the power, they closed. He spoke to me, I heard what he said, but could not speak. It was a pleasing sensation rather than a pain, but when I wished to change my position I had not the power to do so. I was fully under his control. His will seemed to be followed by the movements of my body, for my head followed the motions of his hand. I desired to wake, and felt a dread of having to remain longer under his influence. To his inquiry of, if I was well, I smiled but did not speak and could not now see. I heard the clock strike but did not know the time, then by some rapid movements he woke me and while I could feel the restorative influence passing through my frame I yet could not resist his pleasure in causing my head to move from side to side or forward and back. When I fully came to my natural condition I found I had been one hour in the mesmeric state."

Here we see the effect of mind over mind, paralyzing the mind of one and causing the physical system of the individual to vibrate to the wishes of the positive mind. It has been tried in the science of medicine for the relief of opacity of the cornea, and cures have been effected, when other means have failed. One case of opacity in an old lady was cured while mesmerizing her for another disease. There are many other cases I could give of the same class, which

would prove the effect that mind has over the organic structures.

This force acts by and through the mind and nervous system to the nerve filaments supplying the diseased part, conducted there perhaps by the combined action of the mind of the operator and the one operated upon, stimulating the diseased tissues to absorption and therefore restoring the part to its normal condition.

Now, if an arm was removed from the body, no cure could be effected, no restoration could be secured. Why? Simply because there is no structure left.—It is not a diseased tissue but a tissue removed from the body, and is it not under the control of the laws and forces governing the body.

Now in the time of Christ *this* could have been done. For he even raised the dead, and that too after decomposition had taken place. Because of this direct interference with natural law and His establishing of a power for the occasion, showed that the laws of this earth were subservient to Him, and proves the fact that He was the originator of those laws.

Now man comes forward, little insignificant man, that cannot make a little green leaf, and says, I have the power of heaven given unto me, I can heal the sick, cure the blind, cause the lame to walk, I can do miracles in the name of my Master. But, lo; They

have only ignorantly touched the key to the great power of mind over matter, a law that God established and intended that man, in the future, should unfold, and as it is brought by science before the world, greater mysteries than these will be seen, be cause of more knowledge.

There are those to-day who, by the force of mind over mind, and mind over matter, are curing disease, and, in their ignorance and lack of knowledge of their forces, attribute it to a divine interference with natural law, while others, like parasites upon the wealth of the public, claiming much and doing little, sell the power for money and teach and train classes in this work of healing, purporting that the gift is from God. Christ said this gift of miracles could not be bought and the penalty for offering money was God's curse.

Surgeons have to-day proven the power of mesmeric sleep to entirely suspend the sensation, and through this power of attention and fixation of mind by a mysterious force, set in abeyance all sensations of pain.

The operator's knife may pierce the tissues, lay open the deep structures of the body, and limbs, and the saw grate upon the bone without a single contraction of a muscle showing sensation of pain. Is this a miracle? No. It is a marvel but not a miracle. Let the operator turn his great power and attention

again upon the severed limb, and think you he can restore it? No. That is beyond the power of mental force, and the limb severed from the great throne of man—the brain—is dead. But if Christ were here, and He saw the hope of the world and the preservation of His word depending upon it, He would speak the word and the limb would be restored.

To show you the power of mesmeric force, or imagination, upon disease I will relate the following: Edward Wine, aged 75 years, had been paralyzed for over two years, in one arm and one leg. Arm drawn across and spasmodically fixed to his chest, limb useless and dragging after him in his walk, the side of his face drawn down and saliva flowed from his mouth. Doctor Tuke brought him into the mesmeric state. Soon the withered limb began to move; by the word of the operator the muscles relaxed and the arm straightened; the leg received strength, and the man was restored to health.

The power of mind had done its work, by the reinforcement of the patient's will. First, by attention, then imagination and then imitation. Here, as it were, the mind of one man takes possession of the body of another, and, by force, removes the paralysis from the body of the other.

What a wonderful power is the mind of man? It reads the very soul of its fellow. It pens its thoughts and they are put in type, struck off with the rapidity

of lightning, and in twenty-four, hours has planted its impressions upon the souls of thousands; there to form character, that will live throughout eternity.

Do we rob God? No. We magnify His name when we speak of those great laws that He has created, and placed in the mind of man to do His bidding. It is the great plan of the universe. It is that which we cannot see, but can realize the enjoyment of its presence; that which we cannot handle, but can know.

In defining a miracle we have first to define Nature and natural law. By natural law we mean a force existing which is working throughout our natural world, and bringing about certain results by its action, whether fully understood, or not, and inevitably resulting in the same thing. We take advantage of these laws in bringing valuable substances to us from the heights, in the forces of electricity in conveying thought and transmitting sound and in many other things. So the great Creator often makes use of these same laws and forces to accomplish some purpose originating in the divine mind of special provision. He uses man as an instrument in His hands for the spreading of His word, by teaching rather than conveying the impression by instinct direct.—He does many wonders through the direction of these forces and laws that at the same time can be accounted for as natural results. Many of the

wonders in the time of Christ were thus performed. But many more were performed out of the radius of this power.

We have to-day the paralyzed cured by the action of the mind, as in the so-called "faith cures," of those who advertise in our cities. Very many are being cured by the action of faith or mind. The lame walk, the blind see, and the feeble systems are made strong. These are performed by those who do not regard God in their ways, nor attribute the power to Him who created all laws. But on the contrary, they use this art as a means of obtaining money, and they offer to convey the power, by teaching, to others, for a small number of dollars. If this were other than the use of laws given to us for our benefit, and was the special power of God manifest, they would receive for such an act the same condemnation and penalty that those of old did, who would fain have bought the power, with money, to do those things which were done by the Apostles.

These mysterious cures can be explained by the action of mind upon matter, and of mind upon mind. They are not special acts, or powers, for that event, but they are the following out of the natural courses and results attached to the course of, and governed by, the immutable laws of the mind. These are general laws, never changing their natural product, but as we become better acquainted with them, we will be

able to use their powers to a greater extent, for the accomplishment of either good or evil, to the human race.

Man cannot create new powers, or energies, but only use those already in existence. Although we may not be able to fully understand a natural law we are able to say, that all forces, under the same influence, always brings about the same results. Therefore, the great unchangable God, the same, to-day and forever, has so established these laws by Divine mind, that, unless they are stopped in their action, set aside, or suspended, by Himself, they inevitably produce the same results. The power that made the law can set it aside, or overcome it by another law more powerful, to accomplish a just act for a holy purpose. Natural law applies to material and earthly substance, and to the functions of the forces that operate through and by them.

Any law, which is changing of itself, and uncertain in its action, performing one thing at one time, and a different thing at another time, would be an imperfect law. It would be a mere chance, or in fact, no law at all. A law, in its perfect sense, is a fixed principle, from which there is no variation, and whatever modification we may observe, comes through the incorporate principles of that law, and not from any tendency the law can have to change its mode of action.

Now, the object of a miracle is to convince a disbelieving world of the divinity of Christ. Therefore He must, on such an occasion, perform that which could not be performed by man, under similar circumstances, or by the natural results of laws and forces. For, as I stated before, natural law can only result in natural accomplishments. Now, the very object for which the miracle is to be performed shows that it must be outside of what naturally results from the same cause, or else there would be no proof of divinity. Therefore the effect of the act would be lost. Now some have said that natural law may result in in one product generally, but on rare occasions, it may result in another product; and when such is the case its called a miracle, and that miracle is the working out of natural law.

This could not could not be true, any more than our saying the word, could change the principles of mathematics. Twice two makes four, every time. I do not care what words or signs are used to express it. It can never be otherwise. There could be no change made that would effect the result. But in the intricate workings of law some results but once to the same thing, such as the birth and death of man. But this is not a miracle, in the sense intended, but is the wondrous workings of the law of life and mortality, and always brings about the

same change unless suspended by a special Divine interposition.

But a miracle, as performed by Christ, in raising the widow's dead son and restoring him to his friends also the raising of Lazarus after decomposition had taken place, was not the working out of a natural law. Death is the out-growth of a natural law, and comes to all in some form. But the resurrection of the dead body, by restoring the life once extinct, and making it live again, is the providential act of God for a special purpose, by withholding, in that case and for that time only, the result of the natural law of death. No one ever performed this great wonder or displayed this marvelous power, only by and through the acknowledged power of God. Never was it done where a remuneration was asked or received.

We do not see any such manifestation of power at the present day. There is no need of such a miracle. We have the promise of a resurrection when the last day shall have come and time shall be no more, but not now. There is to be a fulfilling of events before that resurrection takes place. So the resurrection of Lazarus, and the widow's son, were unnatural as to time. Then we have the promise of the resurrection of the body, but not of the natural body, for the material that composed the bodies of the millions dead, is, to-day, scattered throughout the earth. Paul says,

it will be planted a natural body and raised a spiritual body.

Now, as these things were done only at certain times, and for certain purposes, it clearly indicates the calling into action of a power for the time-being, and a special act of the Divine mind, which carried with it the convincing evidence of the power of God. The measure of meal and cruse of oil cannot be accounted for by any natural law, and for that reason was a convincing evidence of the character of the man who was present, that he was a servant of the Most High. Elisha did not claim it as a result of his own power, or of the action of natural law. Neither would he have sold, for money, the power he possessed, nor taught, for pay, the principles by which it was performed, as it could only have been done by the gift of the Most High God. Would not God have stricken from his arm the power to perform the miracles if he had so corrupted his mission as to make the gift a merchandise?

A miracle, then, is a special act of the Divine mind, to perform a work which cannot be accomplished by man, or accounted for by any natural law, and which, by its performance controls the universal law governing that order of things. So it was in the miracle of the five loaves and two fishes. There is no natural law by which this could be performed. The fishes were not alive that they could increase in

number, and the loaves were not in *wheat* or *flour* that they might be increased, but were baked and were intended for the use of one man only. The loaves were small as was the custom in those days. This miracle was clearly a setting aside of all law of forces natural to the increase of this provision and establishing of one for the necessary purpose of showing His power and proving His divinity.

Christ had full knowledge of the laws of Nature. He was associated with the Divine mind which created them, and therefore was enabled to use them to their uttermost capacity to accomplish a work designed to convince a darkened and disbelieving world of his Divinity.

He may have used the forces of mental laws to perform some of His cures, thus showing His superhuman knowledge, but in other cases He used supernatural and superhuman power as a power Divine. A power which stood above all law then existing. Using a force, a power peculiar to the Divine being and to Him alone, far beyond the reach of man. Not only of knowledge, but beyond man's power to use if his knowledge had extended so far as to comprehend its workings.

Astronomers understand the revolutions of the planets, but are helpless as to their control, so it is with man. He may comprehend the power in Christ of raising the dead, opening

the eyes of the blind, causing the deaf to hear and feeding the multitude with five loaves and two fishes, but he is utterly unable to use it. Cures may be performed by supernatural power, and that supernatural power or law is the force of the mind of man. As an illustration: The making of an engine is not the work of natural law. The natural laws of physics, gravitation and chemical combination, enter into the structure, but the supernatural power of the mind of man is manifest in so using and adjusting those forces as to make a complete working and utilizing of natural forces. The supernatural power is in making one power overcome another by application and adaption, by exercising the entity of the mind. Man, in this sense is a creator. By superhuman power, I mean a power beyond human, or over-reaching the power of man; a power man could not exert were he able to understand the object designed to be accomplished. Man cannot create a living thing. He can only use the forces that are established. When he makes application of one force to another, then it is a supernatural power, because the idea of its application originated in the mind of man. A superhuman power is the work of a higher order of being and the exercise of Divine mind.

Again, if these miracles were the working out of a natural law, then, there was no convincing evidence

in them of the divinity of Him in whose name they were performed, and we would lose all the force and power of the scripture. But as God is the power behind the natural law then we can easily understand how He can use any special power to work out His great plan of justice and mercy, that would be convincing evidence of the divinity of Christ, for such an act could only be accounted for in that way. One thing should not be lost sight of in relation to this subject, and that is, that Christ was able to bring into use all the forces of Nature to perform His wonderful works, and generally allowed natural law to proceed unhindered. Only where it was necessary to prove His power and divinity, to establish His truth on earth, did He turn aside from laws existing in Nature and show His superhuman power,

It has been said by some that the devil can also perform miracles; and did in olden times. In answer to this statement I would say that mysterious things were performed by the magicians in olden times, and are being performed in these days by the same power, but to say they are miracles would be, according to the devil, the same power which God used to prove His own divinity.

Evil men, possessed with the spirit of the devil, are not debarred from the use of natural law, but have the power to bring into use all the principles of

natural forces governing mind and body, to bring about the results which they desire. But, because we cannot always understand the intricate workings of the laws, or combination of laws, by which it is done, we should not say it is the special power of God in the hands of the devil. It might, however, be said that it was the working out of the natural laws created in the beginning of time by God Himself and made use of by the devil for evil purposes, the same as we may use the law of gravitation to commit murder or suicide. We suspend a heavy weight over our heads and when cut loose gravitation brings it with crushing force upon the uncovered head and sends a soul into eternity. Thus a law, created by God, can be used for an evil purpose. What things the magicians performed in those days and now, might be called miraculous or miracles, from the lack of knowledge to properly understand them. But the chief difference in their works and those of the Apostles is, that they have no influence or power to change, or set aside, or substitute a law to accomplish their end. The Apostles, by appeals to the Most High, moved the hand that moves the world. For the glorifying of the Almighty, and Him above, are the wheels of Nature stopped and reversed in their action and made to perform what could never have been done by natural

results. This is a miracle, or, as Webster calls it : "an act of supernatural power."

That mind does have a powerful influence over matter, and that too, to change its functions, cannot be doubted and no further argument is needed.— Any observing person is able to discern its influence in his common associations in life.

The influence of mind upon mind is no less apparent, for we are all more or less affected by our associates, and many times conform to ideas which at first seemed unreasonable. If our soul is a separate entity, and the great principle by which we expect a future existence, it is the part and principle of this great being, man, which is held accountable for the faithful performance of the office of guardian and supervisor of the rights and duties of beings.

If luminous ether fills the immensity of space between discernable bodies, and is a medium throughout the planetary system through which traverses the influences of light and sound, uniting distances of varied length, may there not be a medium, of a spiritual nature, filling the immensity of space between soul and soul, wherein the sympathetic influences may travel and the harmonious chord be struck to vibrate those minds in unison? May there not be a channel, through this medium, by which a mind, or soul, may be affected by the strong emotion arising in the heart of a distant friend, by the fixation of

the forces of the mind, and thrown as it were, like sound to impress with its motion the entity of that friend and cause an action in sympathy to its power? When the parties are within sight, or sound, this is evident. But to what extent it can be used while at a distance, unobserved, or unheard, is not easily demonstrated. There is a large field of inquiry opening up before us, in the present day, and unvailing to us mysteries from the field of forces unseen. But as we are all dependent creatures in our physical being, and would become extinct if left alone, so we are dependent creatures in our spiritual existence, and associate (although imperfectly by reason of our mortal nature) through the medium of the forces of the mind, with spiritual existences.

We feel a strange sensation come over our mind, there is a restless sense of danger, or a foreboding of some sad event, which becomes so indelibly fixed that we cannot shake it off. At last the news arrives that some dear friend has passed away, and, as some attest, at the time of this very impression.—What was it? Was it mere imagination? If so what caused the imagination to work simultaneous with the fact and at a distance of many miles? Was it the electric power of the soul, conveyed through space, through this ethereal spirit medium, like sound upon the air, yet neither heard nor seen, but felt by sense far more acute, and convincing the inmost re-

cesses of the soul of those wondrous facts? It matters not by what sense it comes, all we want is to know the fact, either by sight or sound, as by the unknown sense of soul. I say unknown *yet known*; for some things we realize and yet know not their mode of action.

I open this field of thought that those who choose may delve its ground o'er and o'er and gather to suit their taste the gems of thought they may find therein contained.

Oh, that we could dig deep into the hidden things of the mind and bring to light the mysteries of the age and follow the chords of electric power as they travel from heart to heart. But, alas! not now.—It remains for the future. Then I believe we will have a created power to discern spiritual bodies and vie in the spiritual world with that which is now invisible, and know fully of the powers with which we are possessed. . .

Then the veil of flesh that intercepts our vision and prevents us from knowing more fully the nature of immaterial things and of beholding spiritual forms and hearing spiritual sounds will be removed.

In fact our capacity for knowing will be enlarged. Our nature will be changed to that glorified state, which will allow of our realizing the full capacity of the forces of the natural and spiritual world.

◁THE FORCES OF MIND.▷


CHAPTER IV.

Oh man, the acme of all creation,
To whom earth bows and gives subjection;
What forces are these that pervert the frame,
And give to you an immortal name?

What mysterious powers are those that move
Throughout the breast, and, linked above
Fix soul to soul and heart to heart
And separates at death from earthly part?

What force is that which lingers in the breast
And longs for an immortal, peaceful rest?
And looks by faith for that immortal power
To change our forms in that decisive hour?

Why do we stand, and, with spirit eyes,
Gaze into the future beyond the skies,
If we believe there is no future rest,
But earth is all, the first, the last, the best?

T is thought by some that force is a substance,
by others that it is a mode of motion, and is
latent force when held in a powerless state. If
force be a mode of motion then surely there
is something back of force to set it *in* motion,
hence we would be as far from the conception of the
primeval power as before.

Whether this power be substance or undulation, I believe it receives its principles from the center of the universe, the foundation of all creation, composed of soul, spirit and substance, that we call God.

Man partakes of these different elements and forces. Matter is brought together to form a tangible thing, called body, and vitality is entered into it to make it a living thing. He is given spirituality, or mind, making him a spiritual being. Then, he has over all this, a soul, an immortal substance, identical of its self, coming by the creative power of God and inheriting some of the attributes of God, given by His creative function. By his complex, created faculty man is made master over his immediate acts and given a free moral agency in choosing one of two existing elements, substances or forces, which existed parallel in time, yet opposite in power and principle, from the beginning.

If you are not able to conceive of substance that you cannot handle, see, feel, etc., study the law of physics, and you will soon perceive that only a part of the great universe comes before your five senses, and a very small part at that.

Intellect might be called a sense, for, through this faculty alone are we able to judge of all incorporeal bodies and grasp the idea of forces. Intelligence has at its disposal the different emotions of the mind that it may perceive, grasp and enjoy, and thus they

are members like unto those of the body, to bring objects within their reach.

We look around us on every hand and behold creation.

Life and power is manifest in every living thing and law in every existing substance.

It is obvious to all thinking persons that all things are governed by system. A system of laws exist throughout the universe that speak of the creation as a perfect union of forces, *perfect* in power, *perfect* in goodness, and ever performing the mission for which they were intended. Not always observable to the eye, but discernable by the well trained mind, that is not swathed in its own conceit, but that will allow its finer feeling to reach out and grasp the unsearchable riches and hidden things of the Maker of all laws.

All beings and existing bodies have their relation and orbit upon which they turn, with a sun, as it were, the center of their motion, obeying the laws of attraction and repulsion in degree and intensity according to their creation and fitness.

We have the mental force, the dynamic force, the physical force, a chemical force and a spiritual force, each having its relation to all yet each separate in power and existing in its own sphere. We know that things exist, but how they exist, and why, can only be answered by saying, that it pleased the Al-

mighty to so arrange it that all Nature should show forth His life and power. Here is a great chasm, a distance from finite to infinite, that man, with his telescopic mind, cannot reach. Men have labored and philosophized, they have believed and have doubted, and still the unchanging forces move unturned from the course of an Almighty hand.

We behold only the effect of these laws. But to know of their heighth and depth, to know of their magnitude and power, is beyond the reach of present knowledge.

Man cannot rise above the plane of his creation, nor comprehend that which is beyond the powers of his mind. And, though we may earnestly desire to unravel the mysteries of the creation of force, many things will ever remain a mystery, until the veil of flesh is removed and we are permitted, with a clearer vision, to scan the expanse of the now unknown.

Then we will be surprised to realize how little we know even of the simple things of earth. We are now under a system of laws and forces which give us but a faint glimmer of the truth beyond, but when we are disrobed of the limited powers of this earthly knowledge then will open up to our spiritual vision a vast field far beyond our present conception. Now we are permitted the joys of the inspiration of natural and spiritual laws which dispel the darkness in a great measure and enable us to glance forward into

the heavenly things and demonstrate the powers of earthly things.

You call these, forces of Nature. I call them a part of the attributes of God, *and yet Nature*. I feel with my hands. Yet, it is not my hands that perceive; *it is I*. The nerves conducts the sensation to my brain, and that messenger tells me that my hand touches an object. That messenger is life. I am the soul.

So, in every disturbing element in the world of life, there is a transmission of force through the spiritual space; and quicker than thought comes the message, carried on the wires of Nature's laws. The exact result is conducted, like the flash of an electric light, to the Great Head of the Universe, and registered in heaven. It is not Nature that feels. It is God, who fills all Nature with the vitality of His own being. Laws and forces are His attributes and the God-head is His soul. Can we comprehend this? Ah no, it is only like the stray ray of light glimmering through the crevice of our darkened home. It gives us our inspiration of the truth of God, and our dreams of the brightness of the great beyond.

According to laws all Nature abhors a vacuum, so no sooner does one element move from its place than another rushes to fill it.

So all space is filled, and as these forces exist above us, beneath us, in and around us, we have to do

every day of our lives with them. Silently they are at work, moulding and shaping all substance into form, and unseen, forging chains to connect by bands of union, bodies of density, always obedient to the purpose evidently contemplated when made.

As a law cannot exist without a law giver, neither can a law of these forces exist without a maker. If we should deny they exist just simply because we cannot discern them by our five senses, we would have to deny the strongest powers and forces of Nature. The air, when still, we are unable to perceive by any of our natural senses but we would not be so simple as to deny its existence.

Water, that sparkling beverage, the gift of Nature, that, for which man would exchange his gold, yea his very inheritance, when thirsting on the desert plain; that which makes all Nature glad by its presence, and fills the veins of Nature's world as it goes coursing through the earth. Water, only water, yet such a mystery. It enters most largely into the composition of our bodies, and, is held a medium for uniting the elements contained in the great laboratory of Nature.

Water is composed of two gases, each invisible, and cannot be discerned by the sense of sight or feeling. Yet when held together by these attractive forces, make a discernable thing, a substance that covers more than three-fourths of our globe. A

substance which can be converted into a power that can make the bosom of the earth tremble by its force. A substance, that, by its continual movement wears away the hardest rock and contains cleansing properties that no other substance can equal.

Take these sparkling gems of dew drops from Nature's eyes and throw into them an electric force, catch the gases again as they separate, then conduct them together by a long tube and ignite with flame and you have a fire that will consume the hardest metal known. Yet this is only a mere atom in the great field now open to research, consisting of the unknown wonders of the material world of which we are now conscious and come in contact. A single drop in the ocean of Nature's laws that exist around us, created by the one great power, ruled by one great hand, overseen by the one great eye. Not that it requires this constant watch and undivided care, for it is a part of Him, these forces originate in Him, spreading as it were like the nerve-fibers of our body, to the smallest recesses of the tissue, transmitting power and reflecting results to the great center of forces.

Organic matter and created things may return to the chaotic darkness from which they came, but the great spirit which prevades matter will ever remain to return to its fountain head and again be sent by the power of God throughout the universe.

THOUGHTS ON MAN ;

In our human system we see a combination of forces, because of our combined nature corresponding to the different elements that enter into our being, chemical, vital, physical, and mental. As we are composed of material, so must we be governed by chemical force. Picked up, I may say, of the atoms of the earth, both mineral and vegetable, that exist every where, combined with the gases that move in the immensity of space, we become an organized body, by a vital force given us, and moved by a physical force, while the object of such movement is governed by the mental force.

Thus we are a wonder to ourselves. You that believe only what you see, tell me how you live? Tell me how you are conscious of existence, and say unmistakably that your identity remains? By a self-consciousness, is all the answer you can give; and how unsatisfactory it is. Again, can you tell me why you move? Tell me how the forces of the mind act, to produce thought and convert it into physical power? If you are not able to explain your own being, how are you going to be able to explain the other intricate working of natural laws?

But, finite as we are, there is given to us a measure of knowledge. We are able to turn our eyes, as it were, within ourselves and see our human structure and, by the aid of the knowledge of chemistry, can analyze the human body; observe the action of

the vital forces, in giving up atom after atom to be replaced by new ones, that take upon themselves the form and likeness of the ones displaced, then, stimulated by the same power, and brought into contact with each other by the law of chemical affinity, we see them fulfill their great mission of building the human temple; constructing it out of tissues springing forth from cells, to feed upon the elements of the blood. Thus, atom upon atom, our tissues are builded to complete a beautiful frame-work, the perfection of life, standing out in fine symmetrical figure, the noblest work of creation—MAN.

He is governed by the physical forces. Moves, not as the forest, that bows to every gale that sweeps its branches without thought or object, but with a physical power that speaks of a higher creation, and a result of a controlling influence—Life. It is now a frame-work, a building with which, in fineness of structure, nothing can compare. The brain, the nerves, the muscles, are all operated upon by these laws, which work in perfect unison.

All substances entering into the different organisms of living tissue and being, bear the same relation to matter. The lime, soda, potassa, oxygen, hydrogen and nitrogen are identical in all other substances. The lime entering into the formation of the shell of the oyster and mollusk is, in substance, the same as the lime in the bones of the vertebrate and mamma-

lian. The albumen in the lower order of life is the same as in the higher order. The brain substance in the lower of animals is the same, chemically, as in man, yet how different in its operation and power? Where ever we look, down the line of created life, we see the vast difference in the adjustment and adaptation of these molecules that compose the substance of the different planes of life. Why was atom after atom, and molecule after molecule, taken and deposited in the shell of the mollusk to form its case of senseless matter, in beautiful curves and circles, trimmed with the most gorgeous tints and colors in Nature's laboratory of Art, while in the mammalia it is carried away by mysterious forces and power and deposited, atom upon atom, and molecule upon molecule, to form the structures of the animal frame and mould the form of man, from the same material substance, into a more noble and majestic figure to be the recipient of the highest powers of earth?

Can it be otherwise than, that within the being of each living structure, there is an entity which, acting upon the natural forces, is using and controlling them to build up a habitation of its own; whatever the nature of that entity may be, whether man, animal or the lower order of life? The life force of the mollusk cannot frame the structure of the horse, nor compile the atoms and molecules to form the stature of man.

Each must work to their own end, and the working of each indicates a purpose.

There is a similarity in these vital forces, and yet they are separate. They are all operative in building a structure, but how vast the difference in the structures built? How close they are in their natures, and yet what a vast gulf there is between them. Man is not conscious of the working of these forces, and still, the frame-work is subservient to the power of his mind. Unconsciously they are forming, displacing and building the structure of the material frame.

All things indicate order, harmony and concert of action, as the great principles of the living frame. No chance. No happening so. Every particle of the body is influenced by the chemical force that holds each atom in complete opposition from all the tissues, while the vital forces fill every bioplast and interspace of the organic substance, but not affecting or displacing any of the chemical power; and the greatest of all the honored guests of this living temple, the Soul, takes up its abode as a medium for its association in this world. They are all forces capable of existing in the same body at one and the same time. Unobstructed their powers vie with each other in forming a perfect whole, of which one part is as much of the body as another. Cut the hand, and instantly the brain senses the pain. Crush the foot, and at once the whole mental forces are racked in

sympathy, instantly rushing to the rescue of the weaker parts.

How can we say, that man is only a material thing, and that he is created for no purpose but to remain for a time, then die and pass forever out from view. God does not work for play. Nature does not throw herself away, or spend her force to none effect.

Then for these reasons, if for none other, we would conclude that man was created for a noble work and purpose, and that purpose was, to hold, and be the instrument of, another force,—the mind,—through which the soul, or immortal principle of man, may communicate with the world. Life is in every tissue. Cut the hand and it telegraphs the pain. Crush the foot and the whole body feels the shock. Sympathy is the all prevailing power to preserve life. Step by step we have advanced in the scale of creation, and the higher we rise the more complete the system, until we see them fading in the distance and dying away into the incomprehensible things that shall remain undisclosed until He who shall proclaim the end of time shall lift the veil of mystery forever. If the other forces are mysterious how much more the mental force? That force which makes us kings of all the earth. It is that which has spanned the mighty deep. It has chained the lightnings and caused them to obey the will of man. It has pierced the canopy of the heavens, collected the stars in

groups and named them by families and systems, as children of our homes. Then dashed away into the immensity of space to trace the comets in their flight through the mighty heavens, to behold them as they give up their attractive power and from a repulsive action dart away, once more, on their mighty paths, to space unknown. It has groped in the depths of the sea and found the wealth of the coral reefs; opened the bowels of the earth and brought forth its gold and diamonds, and laughed at the fossil forms so long lain hid. Ah yes! It does more than this, it fixes the destiny of man, and causes mind to act on mind, to the production of good or the steeping of the soul in crime.

This is the medium by which we sympathize in affliction, comfort in sorrow and shape our course for our life to come. Mind is the link between the earthly and the divine. With one hand it reaches to the gates of heaven, and with the other it ministers to the wants of earth.

One more step and our foothold is gone, we are precipitated into the vast unknown. The *life* the *home*, the *origin* of the soul, revealed only by the revelation of God but proven by the laws that be.

The soul of man, the great immortal principle, it exists without material form and therefore is not held by chemical force. It is wholly under the control of a spiritual power, which connects us with a higher

life, making us a little lower than the angels, capable of choosing or refusing one of the two great powers which exist in life—good and evil.

It is this which acts through mind, and determines the result of our every act. It sets in motion the brain cells which bring forth a power, when directed by the intent of the immortal principle, resulting in mind. Then the mind is a force produced by cellular movements and sets in action a substance our senses cannot perceive, also stimulated by the desire and intent of the soul, to act upon the physical power of man, as a medium by which we communicate with the world. The choosing and refusing is done through the medium of the mind of man, or a part thereof, called the will.

As the forces of Nature are a power emanating from the presence of the Mighty Father, so the mind, in less degree only, is a force emanating from the soul of man, manifesting itself in its varied forms of Emotion, Intelligence and Will, wherein lies the free moral agency of man. Therefore man shall be judged by the intent of the heart and the result shall rest or fall upon the transgressor, but if the brain of man is diseased and results in varied forms of ungovernable forces, then the judgment will fall upon the physical system. The action of the brain is similar, in comparison, to the forces which cause zinc and carbon to act in polarity, when immersed in

the battery fluid, causing by their action the electric current that traverses our globe in a moment of time, and, when controlled by the operator, transmits the message from place to place.

By the nature and relation of the soul we would conclude that it is a created thing, influenced and operated by the action of the two great principles that have existed from the beginning of time, living parallel with God.

When we do an act it cannot be undone. So it is when God creates a soul, it cannot be obliterated, but will live through all time in enjoyment or eternal misery, according as it has exerted the powers of will, when under the laws of this earth, in choosing or refusing good and evil.

It is true the soul may die, but the death spoken of, I think, means the banishment from the presence of God, and the enjoyments of heaven. Then the time for choosing its destiny will have been past. As the tree falls so must it lie. It has been assigned its place in the spiritual world, by the law that was established from the beginning of time, for by the word judgment is made. The principles within it, the desire of the soul, brings it under the attraction of one of these spiritual forces, where it will rest for ever. Its polarity then can never change, These forces are so arranged that they form a connecting chain, from God above to man below. They are continually

acting upon the mind of man, and a disconnecting of these forces from us shuts us off from the communication, by intelligence, with the world.

When the brain becomes diseased we do innumerable things without ideation, for this would be the action of an impaired brain, or one incomplete, and in such a case, the soul would not be held accountable, so far as the act was concerned, for the chain of connection would be broken.

The chasm is deep, the distance is great that separates man below from the Man above, and yet how near. There is an impenetrable something that intervenes to shut out the glories of the spirit world.

There are various links that may be removed, and thereby alter materially our connection with the forces beyond, and change the action of the mind of man. The body may be paralyzed, and the limbs refuse to do the bidding of the will. The brain cells may be destroyed, and no force transmitted, or, certain channels and nerve centers may be diseased, and result in perverted action of the motor power. Or the soul may separate the cable, that safely anchors it in the forces of God, and leave itself to drift wherever the influences of satanic power may carry it.

These powers are the forces which have shaken the universe, disturbed the equilibrium of heaven and caused commotion upon the earth. It has delegated to it, certain latitude, and there a line of demarkation

is drawn, that separates the living from the dead.

Descending the scale, from the great Creator and Ruler of the Universe, to the created, we find them grouped in threes, called trinities. The God-head, consisting of the Father, the Son, and the Spirit.

God, being a spirit, must be approached and looked upon through the spiritual forces, but His nature and power can be seen through the action of natural laws. For an illustration: Light, heat and electricity are three imponderable agents. They contain neither space or weight, and the laws that govern them cannot be applied to other substances, or used to govern other things, outside of their sphere of being. God, then, we consider the originator of spiritual force, it being a part of His nature. He, occupying a higher scale of being and system of laws requires neither weight, time or space, and as light shines through glass and electricity passes through metal so does the presence of God permeate the earth. If He were of the earth then these things could not be; but being wholly of another nature is not restrained or obstructed by other laws and forces, for in Him is the fullness of all.

Therefore, man being created in the image of God, partakes of His likeness. First, in the fact that the soul is a spiritual being, deriving that principle from the fountain of life. Second: That he is composed of a trinity, or, three in one, viz: Soul, Spirit and Body.

We will now take the spirit, or mind, of man and sub-divide it, and we have the three principal forces of the mind,—Intellect, Emotion and Volition, or Will.

Intellect is composed of, Ideas, Expectation and Imagination. With these faculties we grasp the present, and arrange facts in rational forms; weighing matters in the mind, and deliberating according to the mental laws. It reaches back in the by-gone days, brings to mind impressions that have lain long upon the dusty shelf of Memory, and fans into a flame the hidden sparks of thought, until the past almost seems to be the present. It resurrects the object of love, and brings to view the shadows of things that have long gone by, and the forms, figures and faces of friends that have long since passed from view; and through imagination, we enjoy the association of many years that have remained as a latent force in mind.

Then we reach out in the future, and, with the telescope mind of expectant faith, and imaginative power of things to be, we discern the things before they appear. We reach for things we wish for, with a faith that they exist and a hope that we may secure them. Then, with the imagination, we bring close the treasure until it is almost within our grasp, and with the expectation of enjoying the object of our desire, or the full possession of the things to be,

we give way to our emotion until the cheeks are bedewed and the eyes rain tears of joy. You know not why, only that it is the emotional feelings of the mind, a force without space or weight, and yet powerful in character.

It changes the polarity of contiguous minds and causes them to act in unison, and harmonizes thought. This is what we call sympathy. As in the language of the poet:

The mutual love, the kind intelligence,
Twixt heart and heart, this sympathy doth bring.

Grief may arise from intelligence of some sad event and cause the head to bow in anguish, and bitter, scalding tears to fill the cup of woe.

The face is blanched and sad the mein,
For naught but darkness and gloom doth reign
Within, a sea of troubled thought doth move the breast,
It seeks for rest, but none is found.

And thus the power of the mind may act through the Emotion to give expression to all that moves within. The muscles may contract, the face may flush or blush, or convulsive seizures may shake the frame, the eye may flash its fire, or, with sad, imploring look, may fix its gaze, it is all the force of the mind, shining out of its mortal wall. Stimulated by intelligence, acted upon by the soul and held accountable by the will.

In the lower animals, as the ox or the horse, the

act is stimulated by the power of emotion set in action by the will, with but a vague act of intelligence. They have no perfect ideal, because ideas come from reasoning, but by a recalling of the act once performed they seek to repeat the same, stimulated by the emotion or passion, and propelled by the will, without the idea of intelligence and moral responsibility with which man is endowed. They are simply the lower grades of expectation and imagination, which we might call, a reflex action that results in love and fear of the baser kind, and not in any ideal of intelligence and moral responsibility. Here is the great and marked difference between man and the lower animals. Man has a soul, endowed with a power from God, susceptible to the two great influences which surround us, *good* and *evil*, and therefore was endowed with a greater mental latitude. Thus by the fact of having a soul, and a higher mental organism, man becomes a responsible being. All persons, except Atheists, believe that man was created in the image of his Maker. This is true in more than one sense. He is like Him *in Trinity*; He is like Him in Spiritual Entity, and in one more respect he is like Him, and that is, in the action of mind. The lesser is always chosen to illustrate the greater, and therefore, the mind and nature of man is only an image of his Maker showing the nature and power of God in a very imperfect form.

The ingenuity of man is only a faint shadow of the wisdom and power of God. Man takes of Nature the forces and power therein contained and takes from earth's laboratory, matter and so applies it by the ingenuity inherent in him and the wisdom and knowledge acquired by adaptation of mind, as to effect new causes and change results. There is in all his plan of work a looking forward to the result and that result is based upon a purpose. This same principle is the one given him from the time of his creation. It was not acquired by labor, or self acquired knowledge, it is not something that has grown to him by ages gone by and the development of races, for, from the first knowledge of the existence of man, was the evidence of a purpose in all his acts. Purpose was the basis from which all voluntary energy acted. This purpose of mind first existed in the Maker and entered into man to make him like unto his Creator. So man reflects the nature and power of God, for, through His likeness we see all His labors as a result of a purpose and not from any chance combination of forces, acting from different points as motives, and so producing the result. Man certainly acts from motives, but, that he has the force to choose from the different motives to which he is brought in contact, I must as strongly adhere to. Here the voluntary acts are manifest in choosing from the motive forces those things which are woven into the

fabric of life's character and makes it noble and worthy of praise, or fit to be cast aside as unclean and below the plane of moral conception. It is also said that human actions always conform to constant laws. If all would admit the existence of a higher state of mind than that of man, then we could solve this problem, even on that basis, by throwing the responsibility of man back on a higher plane, where he would be dependent upon the choice of spiritual forces which influence the motives and also the will. There are as strong spiritual laws existing in the spiritual nature of man, and as unchangeable, as any physical laws on earth. In the question of man's freedom of choice, I would not hold out the principle that man was not influenced by his surroundings. Man may not be able to control all the circumstances by which the flood of mental light rolls before his mind and presents in varied forms and colors alike, the good and bad. It is necessary that all these things should be, that man may exercise that power which exists in his nature, with his judgment, through the exercise of his mental powers he separates, as does the prism the rays of light, the various thronging ideas, thoughts and visions which come rushing o'er the mental field, and, with the act of choice, he gathers, in clear and distinct lines, the varied influences which operate upon his mind. Then with the will takes, here and there according to

his own inclination and desire, such as please him, and adopts them as instruments of his own choice. Not from a vacuum of non-existing mental forces but from a field of existing influences which swarm around him continually, for otherwise he would have nothing to choose from.

But man may frame his own ideas. He goes out into the world of mind with the power of choice. He gathers the fragments here and there of influences and conceptions of other minds and takes these seeming useless or powerless impressions and frames and fits to his own conceptions an idea satisfying his own spiritual entity.

The purity, or corrupt, nature of these ideas will be according to the nature of the builder, for the forces of the soul is the master workman, and by these forces the fragments of influence are accepted or rejected and framed and fitted to form the character of the immortal man. I go out into the quarry where lies the rock and stone of all shapes and natures. I gather for my structure out of these hard and shapeless rocks. I lay the wall to suit the inclination and will, a wall of strength and beauty, or of weakness and shame. The presentation of the material was involuntary, but the choice was the work of my will, and by such a choice will the structure stand or fall, and like unto this is the operation of the mind of man. And he is indeed responsible for that

which is committed to his care. Man feels this sense of responsibility, however much he may strive to banish these impressions from his mind.

If there was no moral responsibility then there would be no right and wrong. But, as we see the effect of both of these influences around us every day of our lives, we cannot deny the fact of a responsibility following. As the falling of a weight to the earth, speaks of the law of gravitation, so does the fact of there being good and evil confirm the idea of a moral responsibility. We will not stop to speak of what this responsibility is, of its reward or penalty, but pass on to consider the next active mental principle of the mind and its apprehensive power.

The spiritual entity of man has its members by and through which it gives to surrounding beings gifts of thought and idea conceptions and takes in return the gifts and powers of other entities. These members are, Sight, Speech and Hearing. From the eye, silent but impressive, flashes forth the very essence of the soul. Love, hate, joy and grief are, alike, messages that dance, as electric sparks, in the power of vision, and message after message is thus conveyed by this power alone. There is, in the associations of life, that, which if the interchanging powers were visible in sparks of electric fire, the glare would be equal to the thunderbolts of heaven, that flash in the midnight canopy of the darkened sky. Again, the

soft halo of love, shining upon the face, sends its soft and silvery rays to lighten up the saddened and despondent soul, and chase the shadows of dark despair from the recesses of the heart. By its mellowing influence hate is made to vanish as a cloud before the summer sun. Thus mind is made to vie with mind, and take from the laboratory of the mind of one and store away, on Memory's shelf, the thoughts, labeled and prepared for future use; to be recalled at a moment's thought.

With the hand one pens his thoughts, as they come rippling down the avenues of the human mind, gathered, perhaps, in drops from the Alpine heights or mortal ideas, liquified and inspired by the influence of the rays of God's inspiring love, and stand as evidence of the soul from which they sprung. Then the eye of another glances over the page, and the mind grasps the thought, inspired like unto the mind from whence it came, and both drink from the same ideal fount and quench the desires of a thirsty soul, longing to obtain the riches from the hidden wonders of the vast unknown.

So, by these faculties we take and give, as truly as if it were our hand. More apprehensive than a perfect physique could possibly be, quietly, silently, and yet how powerful? With a force that cannot be estimated, until time shall end, and the results of ages

are summed up and spread before the eye of immortal man, as the balance sheet of Time.

Then, emotions of the mind are the waste-gate and mirror of the soul. When the heart, or soul, is oppressed, bowed in gloom, and the night shades of mental darkness have gathered in cloudy mist over the mental sky, stern intelligence seems smothered and choked by evil forebodings, and the motive will is inactive, dull and paralyzed by the gathering elements in the mental horizon, then the movements of the distracted elements begins to stir the forces of the mind. The sky still darkens in the mental heavens; the waving and swaying of the powers of the will increase until the elements well forth in a flood of sorrow and tears.

Or, again, you glance into the face of peace and content, where the light heart beats cheerfully, and the mental sky is clear, with no clouds visible in its horizon, and you see reflected there, as in a mirror, in rays of light and splendor, the outlines of a heavenly soul. Although the body dies, and the mirror fades away, the soul shines on in immortality.

Or, it may reflect with the fierce eye of hate, as it flashes forth with satanic lustre from beneath the low and darkened brow; and the evil thoughts and deeds that are lying in wait, in silent and grim satisfaction, may crawl out, 'neath the darkened look, as the prey comes within its grasp.

Again, Love, the sunbeam of life, shines forth from the very surface of the face, and its warming influence penetrates the sympathizing heart, until in its vibration, heart responds to heart, in unison, and its sunbeams penetrate the heavenly space and lights up the soul with a radiance that drives away the darkness, and, even changes the form of the grim monster—Death, until it fades into a mist that the eye of faith can penetrate.

It stoops and lifts from degradation and shame the one that has gone astray, and raises him to the higher plane of life, where the soul is caught by the heavenly breeze and wafted away, amid rejoicing, to the mansions of heavenly rest.

Emotion may lead us away in a butterfly chase of life. The object seems almost within our reach, and we can nearly grasp the imaginary prize that we are seeking. But it flutters, flies, and passes from our view. The phantom lake of Joy may urge us on, and the imaginary belted stream across the desert plains is just in view, which causes the heart to leap and the tears of joy to flow, as truly as if it were so. But an eminence is reached, again we look, and the object of our pursuit has vanished.

Emotion may be true or false. True emotion consists in action caused by the revolution of mind, based upon probabilities, or at least possibilities, the ideal cause of which is true. False emotion is that,

wherein imaginary truths have caused the heart to leap and palpitate at some vague idea, or some castle built in air, hung by the silken thread of imagination, and looked upon through a lense of double power, that magnifies the phantom thought.

Man was created with an *intellect* to think, an *emotion* to feel, and a *will* to move. And, as he wills, he stands accountable to his Maker, who has chosen to put within his hands, the reins of action, that he, of his own free will, may run his course of life. The will is the force that puts in action the motive power of the mind, and causes man to cease his evil doings and turn his face toward the City of Eternal Rest.

It is the will that directs the course of him who has started on the rugged road of life; hews his way through walls of difficulty and places him on an eminence far above his associates in the race. It propels the work of mighty deeds, measures heights and sounds the depths of earth. It holds the forces of this world within its grasp, and chains electric force beneath its feet. It is the will of man that shapes his course across the ocean of Time, and when storms arise and beat him from his moral path; when tossing billows seem about to engulf the struggling character of man, the *soul* stands at the helm with its gaze fixed on objects far beyond—a *star* of light in the distant future—and, firmly grasping the wheel,

turns the helm to breast the waves of life, that foam and lash the tossing bark. Firm he stands, as if cut in granite, with determination strong, the chart of intelligence before his eye, his face lighted up by the lamp of Divine power, he clears the tempestuous reef, out-rides the storms of adversity, and, at last glides safely on the still waters of a pure life, and into the haven of Eternal Peace.

I have seen the noble young man, who had given away to the emotional feelings of his mind, led to the sparkling cup, the enticing games of the dens of infamy and crime, forgetting intelligence, the chart of morality, and, with a will made weak by indulgence in sin, revel, and waste away a life that once bid fair to reach an eminence in the scale of usefulness.

Friends, brothers, and readers, how stands your will to-day? Do you see, by the light of your intelligence, your way clear, and your path straight, across the streams of Difficulty? Go down below the deck that covers your heart. Examine the ropes that work the will. Examine the helm that is to shape your course through life, and see that it is sound and firm, and working well. Go to your pilot and see if he is at his post, with bearings right, the chart of intelligence before his face, and fully alive for the great race of life or death. Now take the glass, draw the the focus long, and see just a faint outline of blue

above the ocean line of Time. *That*, is the Promised Land.

A surging, troubled sea is before you, that must be crossed. Already you have started on the ocean of Time. To turn back is impossible. Fear not, for you have all that is necessary for your success. The fixed star of Hope, your will to move, your emotion to propel, and your intelligence to guide. By persevering labor and good intent, you will anchor in the harbor of Eternal Rest. And, as the scenes of the other world become more vivid and distinct, then the mists will begin to clear away, and that which you once saw through a glass darkly, then you will see face to face. Then, as the keel of your wayworn bark grates upon the sands of the other shore, there will appear unto you the glories of the City of Gold, with its gates of pearls.

Here you will leave the floating wreck of a human frame that has born you through the material world, and let it drift back to the elements of which it was composed. It has done its work well; it has served you from the time you first embarked on your journey of life; it has born you across the ocean of Time, and now you bid it a last farewell. Your soul is anchored within the city.

You cut the cable which unites the trinity of man you and plant your feet on the shores of eternity.

Here you will bask in the forces of good and are

no longer under the laws and forces that govern the material world. Then you will live in the fountain of everlasting peace, which was faintly supplied to you through the long chain and medium of laws and forces which governed the sphere in which you existed. You will no longer be tossed and drifted by the waves of temptations and trouble upon the waters of Time. *And why?* Because you will then drink at the fountain head, where no impurities can come, and not from the long stream of life, as it flowed to you through the corruption of the world, flooded by temptation and poisoned by the evil influences of the natural mind.

◁THE BEGINNING OF MAN.▷


CHAPTER V.

Babe of mortality,
Where is thy mother now?
Who gave thy birth to thee,
And placed upon thy brow
Prints of mortality?

Who gave thee form of earth,
Of which thou dost consist,
And kept thee safely through
All ages unto this;
And entity preserved?

Is not thy mother, earth?
And Father, the Great Supreme
Who gave thee life and breath,
A spirit and soul to live
Throughout eternity?

In man we see combined
The earthly and divine;
A body made from dust,
The soul from God, sublime,
Dwells in unity.

T seems evident when God created man, making him a little below the angels, and setting before him the two elements of the spiritual world, good and evil, that the evil spirit which prevailed in the universe, although not able to create a being of his own, had the power to attack the creatures of God's creation and appropri-

ate their faculties to his own use by the consent of the created. Although being inferior to God in power he had a latitude through which he could work and a sphere through which he could move. He could tempt, he could persuade and could take captive by consent

It seems through the natural course of events that the forces existing before the world was, were not in their nature designed to lay idle, but, being of essence of the Almighty, they must move in a course of progression and so in the course of his creation which may have taken place by the process of the laws which existed in Him, or created by Him, the world was formed, creation after creation, merged from the invisible and stood forth as the works of His hand. He saw fit to place man at the throne of the great list. Although all things which He had created spoke of power and glory yet was none found that had a mind and will to raise their voice in praise and adoration, for, that seemed necessary to complete the honors and glorification of the Maker of all things that were made.

Now, He created man and fashioned him after His own image and instilled into him a force of His divine nature, combining with the elements and forces of earth, made him a living soul, and gave him the action of the forces of the brain which we call mind. For, at once He caused all living creatures to pass before him

and he called them by the names they should bare.

That man should not be a mere machine, He gave him the power to choose and refuse, and a special power and life of his own, that by so doing he might of his own will be subject to the forces of good and evil, for nothing else would make him more than the other creatures of the earth. There was set before him the fruits of good and evil of which he must not partake. Here was the first responsibility ever imposed upon man, and that by the exercising of his own mind, he might reject the evil and then eat of the fruit of the tree of life, which was also placed within his reach, and live forever.

He gave to man, as He did to all living creatures, the power to transmit all the life and force existing in him, his peculiarities and species, to his offspring, and therefore he commanded man to go forth and inherit the great bounties of earth and multiply, that millions of voices might rise in praise for the glories manifest on earth, and that His praises might live forever.

But as soon as God had withdrawn from the presence of man, and left him to the action of his own choice, the other power, which was evil, at once approached him in the way least expected. Knowing perhaps that any direct approach to him would be met by a rebuke, and so by this only available source, the love for his companion, he was

caused to disobey, to yield to the influence of the evil spirit, and so, dishonor God. By the wisdom of Him who rules forever, a way was prepared for the redemption of man, and, by repentance, He should receive a greater glory through his salvation. It seems true, and I believe can be fairly sustained, that the soul of the first Adam was a gift of the life and essence of the Almighty, as was also the last Adam. But that to the first Adam was the command given to multiply and replenish the earth. So it was established as a law in that great plan, that whosoever should be born to him should inherit a transmitted influence, or his whole nature, and simultaneous with the growth of the body and development into animal life, was the creation of the soul, by a budding or transmitted influence. As the penalty for sin was spiritual death, so was the spiritual life of the second Adam, which is Christ, a reviver to that soul. Christ stands for the original tree of life, and by a transmitted influence of His spirit, we fulfill the mission of glorification which was intended in the beginning, and that makes us the glorified redeemed. And may it not be true that each soul is not a separate act of the creative power, only so far as it is a *dividing, budding and multiplying* from a contact of forces, which first originated from the attributes of God, that will continue on until the end of time when propagation of

species shall cease. When, as in the good book it is said, there shall be no more marriage or giving in marriage, but all one in Christ Jesus. And then in the growth and identity of the soul we shall have a gathering and assimilating of the spiritual forces to strengthen and build separate, identities and existing beings, other than the parents from which it sprang. The same as the germ of the physical man takes on the *growth, development* and *identity* of its parent and becomes a separate being. It takes no stronger philosophy or belief, in one than in the other. It does not lessen the power of God, or detract from His glory, for He created the first, and all the forces, which govern the whole plan of the universal world. Life also is a force, or vital principle, coming from the Divine mind.

I sit and pen my thoughts upon paper, it is converted into print, read by other persons, grasped by other minds, and, now become a force which goes on and on, from mind to mind, influencing life, changing the character, instituting thought, controlling decision, modifying, or changing in one form or another, until the end of time. This is a new creation of a special thought, nevertheless it originated from something, and that something was the force of the mind. So from the mind of the Great Creator comes the vital forces of life, emanating from the will and activity of Himself.

It does not lessen or weaken our mind to think and express thought. Neither does it exhaust the fullness of God to convert his mind into force, that sends life and animation into every living thing, and by its being transmitted, along the line of evolution of offspring, the world inherits this life-giving influence from the Divine power.

As the written book is only expressions of the mind and brain of man, so the immutable forces of God, manifest in the existence of the soul and mind of man, are only expressive of the mighty power and fullness of the Almighty Father, and are but a faint glimpse of the fullness of the mind of God.

Then, vitality and life are forces, or imperceptible somethings, designed to fulfill a mission, and that mission is to build of earthly matter, a tenement, temple, or house, for the soul. To aid the vital forces in gathering the material, there was also instituted a chemical force, with laws of combination and union so complete as to change, by their relative quantities, the ordinary substances of earth, into material of which to form this living structure, which the vitalizing forces take and arrange in form to construct the living body. In the multiplication of species this vital force is transmitted with the organized matter, simultaneous with that of the soul, to form the new being, which you and I represent.

Now, there are special forces, or creations, that are

governed and controlled in their own immediate body. But chemical force, gravity, etc., live and exist throughout all matter and are not transmitted by a budding and dividing influence, but are general. Yet all of these forces are the out-growths from the mind of God, created by Him and set in action by the Divine power.

We take a watch and place it open before us. We see the measured stroke of the lever, and its regularity notes its power. There is in the watch an evidence of a design, an intention of the mind of man. Within the mechanism there is a force which the eye cannot perceive, or the mind of man comprehend. We may call it a watch force. The maker, knowing the result of the combination of forces that are acting, one upon the other, causing it to move in its regular order, has fashioned and placed them at his will. He only utilized the forces already existing. The greatest force manifested in all the work is in the adapting of the natural laws, which is the work of intelligence, and the result of the conception, purpose and will of man. This is only a type of the origin and operation of the great machinery of Nature, that is open before us on every hand, speaking of the purpose and design of the superhuman mind.

The relations of man to the Supreme Being is well illustrated by the forces of electricity on matter. Let a current of electricity be passed, through a coil

of wire, around an iron bar, and the result is a magnetic force, in all its activity, within that metal. It is not electricity then, but is changed to a magnetic force, that differs from the electric current in its action, and, when applied to tempered steel, will retain for a time, its power of action after the electric force has been withdrawn. So it is with man. When the forces of the mind the Supreme Being surrounds the material which enters into the composition of man, there enters into it a created force, which acts to a certain extent as an independent force, capable of exerting its influence upon surrounding bodies independent of the power which gave it birth. This power may be called the free moral agency of man.

Let the iron bar be divided, and the result would be, the power of magnetic force in each part. But let us apply a chemical action, with stronger affinities for its constituent parts, and at once there is a breaking up of its composition, and the magnetic power has fled; not destroyed, as might be supposed by many, but stored away in an inactive form, or combined with other forces to produce certain results.

So in the multiplication of species, each offspring bears the same force and energy of the parental body and retains it independent of other parts. But when dissolution comes to the body, by the common enemy—death, then there is a fleeing of the life and activity from the physical frame. The spirit departs

to the Great Supreme Power who gave it, and the material returns to the common substance of earth. The great creative power of the Supreme loses none of its energy, but goes on fulfilling its mission in the great plan of the Infinite mind.

But, as organized beings are on a higher plane, and under a more complicated system of laws, this analogy cannot be completed; neither is it possible to use earthly substances and natural forces to illustrate fully spiritual laws and being, but we can use such as may enable the mind to catch a thought that words cannot express or language portray.

How great are the ways of God. It has always been one of the great mysteries of man, to know his beginning and ending. Theologians and scientists travel back together, hand in hand, over the past ages of time; the one led by the light of Divine inspiration, the other by the slow process of scientific investigation. One has climbed to the top-most peak of the prophetic mountain, where, above the clouds of earth, he can behold, at a glance, the works of the Divine hand, as penned in the great book of Nature, and written upon the page of Divine inspiration. The other has, with wearied tread, traversed the hill and valley with chain and hammer, chemicals and glass, entered the bowels of the earth and measured its crystallizing powers, and crawled along the bed of the shining deep to trace the supposed primitive germs

of life, and, if possible, find the "Missing Link," that binds the created living to the created dead.

They have built massive structures upon which to mount the telescopic glass and sweep the mighty space of heaven, and count the worlds, only to be more bewildered with their number, and turn again to the book of *Job* and read: "They are like the sands of the sea." Here the minds of the two converge, and they equally behold the forces and powers of the universal world. Science proves the power of Divine inspiration, which in turn, establishes the correctness of Science.

There is much ground that Science has not traveled, and space that she has not seen. If ages roll on Science will still be progressing. But the Divine word: each sentence contains a volume in itself. If all was explained, it would make volume after volume that the mind of man could not retain. Move on scientific world, for you increase our faith and strengthen our belief in the Divine mind and existence of a God.

The fog of scientists has overspread their sky until they have been forced from time to time to fall back on the light of the Divine word for relief and save their stranded wreck of Science.

Astronomers and geologists lead us back into the dim past, when the universe was filled with a gaseous substance, when the earth was without form and

void, and darkness filled the immensity of space, but silent is the words that disclose the power that caused these gases, that were destined to figure down through the ages of time, and the maker of the primitive elements of which the universe was composed,

They tell us of an attraction which caused a condensing and gravitation of matter until the heavens were ablaze with the fire-mist, but tell us not of the hand or creative power that established these forces of condensation and gravitation. They tell us of the primitive ocean and its substance, of its encrustation and land formation. Of the heaving of its great bosom and breathing of its firey vapors.

How light was the result of heat from condensation of matter. How the sea fled and dry land appeared and slated the mighty deep with crusts of matter. They then open out a history of a new age where there were manifestations of vegetable life. Plants of lower organisms were developed and a following of the higher order of vegetation, but leave us in wonder as to how inorganic substance can take of its own self, inorganic matter, and form living vegetable tissue. Then they say, there came a shower and filled the earth with germs of life. But from whence came those germs? Millions of years then passed in which the geologists have become lost. Wandering amid the ocean's deep they, at last, are attracted by manifestations of animal life, of diversified form suited

to their different spheres of existence, but all are of marine life and the inhabitants of the primitive sea. A little speck of simple albumen, according to Haeckel, the simplest form of animal life, composed of only one element, according to this theory is the distinct germ of man. Within this simple element then must be contained the energy, rolled up in successive layers as it were, that will take Nature over sixty million years to unroll, and pass it through its successive stages of clam, fish, serpent, whale, animal, monkey and then into the noble being possessed with all of the energy of mind—MAN. Yet, it is called by them a simple chemical combination and the simplest organism known. They say that it moves its finger like the processes of its own will, to obtain its food; and yet is only a simple atom of albumen.

How unfortunate it would have been if this one germ of life substance had been destroyed. The world would have lost this great revelation of the origin of man, and we would have been deprived of the wisdom of a Darwin, a Haeckel and a Huxley. Mind and energy of life would have gone forever, as only one germ by their theory could have possessed the same life and energy to develop into man, and yet, they see no purpose in creation, or evidence of mind. But whence came the germs?

They speak of no more showers of germs. But commence at once to supply the "Missing Link," by

weaving and spinning an imaginary connecting chain, to unite the molusk, fish and crab to the vegetative world. Millions of years again pass, and another mighty leap is made in creation. The earth is now teeming with life and animation. Animal creations of all forms and shapes, fitted to enjoy the vast fields and mountains of the progressive world, the elephant, bear, lion, tiger, cat, dog, mouse mole, bird, serpents, all here, but no man. The geologists again are lost. But some theory must be found to account for this great advent of another age, and so they set to work and, with the chain of their theory of evolution, drag them up through the long lost years, to their present plane of life. No more shower of germs to mark this advent of another age.

But now a time has come. The earth begins to bud and blossom as the rose. The lapse of thousands of years again has passed. And with its steady roll of years, a preparation is made for another great event in our world's history. When the voice of Nature had said to the waters, "Stay though there," and to the mighty glacial mountains, "Thus far and no farther," then the geologist observes a new departure from the creation.

And behold on the morn of the past glacial period appeared man, male and female, grand, noble, and fully developed to our present state. Bodies have been exhumed, which have lain in glacial shrouds for thir-

ty thousand years, (theologians give the time as being 5,890 years,) that show a massive brain, indicative of a developed mind. In their breast burned a principle of devotion and love. In their mind was a looking forward into the future. And in their soul glimmered an immortal hope.

He sought to worship that which gave him existence, and adore the Maker of Almighty laws, *that*, which none other of the creation had been inspired to do. He had a sense of justification when doing the right, and of condemnation when doing the wrong.

The geologists and scientists again make a halt. Where is the "Missing Link"? For with the then existing life, we cannot account for this mighty step from the mammalian race to man. This they try to explain by saying, that the race preceding has become extinct, and man survives. But if their pet theory of, "The Survival of the Fittest" be true, we would ask, why was it, if only the "Fittest survived" that the extinct race, or the "Missing Link," did not survive and the monkey die? This would have preserved an unbroken chain from protoplasm to man.

Science again gropes around in the dark to forge a link to connect the broken chain of the developed race, and theories are dug from evolution's field and wrought to fill the space. Yet they say man has

lived thirty thousand years. Grand and noble at the beginning and noble still. The ape lived over thirty thousand years ago, and lives to-day. An ape then and an ape still. No intermediate state.

The gar, the pike, the shark, the sturgeon, they claim have followed by regular descendance down the ages of over ten million of years and yet hold their identity. A shark then and a shark still. No change. But upon some of the selected ones Nature must have bestowed a wonderful amount of attention, to have developed them into the varied forms of animal and marine life, as they are now found.

And through all these changes, up to man, there was a "Survival of the Fittest" and a destruction of the lower orders. But behold scattered through the lower kingdoms of life are the various orders as they existed thousands of years ago.

Was it easier to rain down the germs of life upon the earth, after being created by the action of an Infinite mind, and then superintend their development all down the eighty millions of years, than it was to create these species and give them the power of propagating their kind, and create man from the elements of the earth, breath into him his new nature, and, so make him ruler of the globe and king of creation?

Why rake over the strata of the Mesozoic and Caenozoic ages of thirty thousand years past to find

the "Missing Link" and then have to *manufacture, improvise, theorize* and *imagine* to fill the vacant space, when the hand that once set the universe in motion, created the firmament and rained down the primitive germs, has the same power to create man in his dual form.

It becomes evident that this great creative faculty originated beyond the nature of matter, and flowed direct from a fount of mind far superior to sense, on which matter itself was dependent. The process of world-making power was originated by Infinite mind, and the putting into action of the mind was the ultimate force which controls the universal world and system of systems. All of this force of condensing and crust-forming, all this creation of vegetation, marine life and mammals, was for, and to precede, the existence of man, that his appearance should crown the great event of this manifestation of power. All unite to say that it was for his comfort, pleasure, use and disposal.

We have taken a glimpse of the process of time as we have hurriedly stepped from age to age. Man commenced to fulfill the great mission of life, as before stated. Death entered into the world by sin, and so affected the life and condition of the race that death passed upon all. Thus death was inherited as much as the life that made man a living soul. No decree could be made to change the penalty

brought on by disobedience, but all must pass on to the common end, and trust to being rescued from the final result of the broken law, by One who has the power. For the gravitation of sin drags man down, and no power within himself is able to raise him up, for this force, like gravitation, tends only downward. The force to raise man above the power of sin must come from a higher source, else how can he be lifted up? Such a source was found in the person of Christ. But the law of death must be satisfied, for no law can be set aside until a completion of the work which Justice demands of it, only by the authority of the Maker of said law, or its equal in power. And even this cannot be done, where it will interfere with Justice, without compromising with evil, and that could not be done by the Holy One of God.

So man marches on from infancy to manhood, and year after year the mind becomes more expanded. As the matter of which the brain is composed is acted upon by the influences of surrounding life, it becomes more active, the frame expands, symmetry and figure is obtained, and now he represents the perfect creation of the race. He has obtained to the acme of life. Now the natural tendency is a decline. The vital forces lag, until, at last, "earth to earth and dust to dust," man returns physically, to mingle with earth and its material things.

It is impossible for the mind of man to reach back, by absolute history, and account for the manner of the creation of the first man, and reveal the nature of his primitive state. Like the babe, before it breaths the fresh air of eternal life, it is unconscious of the forces of the laws of development which are ever busy moulding its innocent and beautiful frame. It is not conscious of the hand of the law, which, by its force is placing in direct opposition, the particles that give strength to the bone, activity to the muscle, and sensation to the nerve, when charged with life's power. Its conception of life is like the dawning of the day. Gradually the light of knowledge breaks over the beautiful fields of childhood; increasing in brightness as years roll on and the capacity increases to receive, until the knowledge of life, like the brightness of a mid-day sun, almost dazzles the mortal mind.

So it was with man. Hidden from him were the forces that gathered the material which entered into the structure of his frame. Silent to him was the breath that vivified the mechanism that was to be a living man. As the life forces of the new made soul take up their abode in the new made home, united in life long bonds, he becomes conscious of his existence and beholds himself in his created form. He thinks, feels and moves. He has no power to look back to the time when he was not, but only conceives of the

present; realizes that life is to him a fact. He looks around and beholds men like himself. He says: "I am, and if this be so, then there is one who fashioned me and gave me life." He comprehends a God; but the history of his pre-created existence is only known to the Infinite Creator. He enters into the study of his surrounding world, and comprehend his relation to the Almighty Power, and conceives of the design of his Master's mind. He beholds life other than his own, and realizes that it is but brute life below his plane. The voice of God reveals to him the nature of his life, and says: "Go forth, subdue, multiply and replenish the earth." So he goes forth, an instrument in the hand of a creative law, to cover the globe with intelligent human beings to be gathered in tribes and nations of every tongue. God started the wheel of creative law rolling, and until He lays His hand upon the belt of Time and says, "Stand thou still," the same immutable forces will perform their unalterable results, the creating of human life.

Now the life of man existing in its positive and negative forms, in the person of man and woman, is living and working out the laws of creative force, that by a special act of the Divine mind, was spoken into existence. Existing in the nature of woman are the elements, which when acted upon by the creative power in man, spring forth into a multiplication of

like entities, and new beings come into existence and live entirely independent of the mother and father element, spiritual and physical, which was at first instrumental in their creation. These new beings then multiply in their compound forms, transmitting to each offspring the same power, without lessening the creative power that characterized the first created man. This is the work of creative force, and not a special act of God, as was man when he first breathed the breath that constituted him a living human soul. Why should we doubt this power when we see one kernel of grain planted and the result the perfect development of one hundred kernels, identical in nature with the one planted, containing all the powers and faculties which characterized the parent seed, and each able, as the one before, to vitalize into life one hundred more kernels? Man, though ignorant of the special manner and work of his creation, was not ignorant of his Creator, for, simultaneous with his life, was the knowledge conveyed, There were inherent powers given to his being. But the vast field that lay before him of laws governing his physical state, of the laboratory of Nature's treasures, and the hidden book of art, were closed against him. These were to be opened by the labors of his hand and the inventions of his mind. He was to forge the keys to unlock the doors of these secret chambers, and then to enjoy

the feast of soul while drinking in the bounties of the goodness of the Divine mind. There has been but one man since the creation of Adam which was the work of the special act of God, and that was when the second Adam—Christ, lived upon this earth. There existed in the Nature of the Virgin Mary, the mother of Christ, the elements of human structure, as in others of perfect form, which is verified by the word of the Scriptures where they say: "The seed of the woman shall bruise the serpent's head."

Existing in this was all that was necessary to make the Son of Man—the very Christ—bone of our bone and flesh of our flesh, thus consisting of human nature and the divinity of God. Now, only one thing is necessary that the vivifying of the human cells of the person of Mary take place, the work of multiplication of tissue go on, and the process of placing the atoms that build a mortal frame proceed. It required a force of creative power. That force was the same as the one that gave life to the first Adam. The same force acted upon the primitive cells, then latent in the Virgin Mary, and the breath of spiritual life, vivifying their structure, they spring forth into life, untouched by mortal hand, unseen by mortal eye, and unknown to her, only by the influence of the spirit and power of the Divine. She was pure, holy and undefiled.

Here Christ inherited the nature of man, and, in all the purity and holiness of His being, possessed the essence and attributes of God. Thus He became flesh and dwelt among men. The same power that took inanimate matter, fashioned and made the first frame and created life in man, also started the germ of physical life that formed the temple of God, even Christ Jesus. But different from the first Adam, who was fashion in his full form and stature, a perfect living man, even from the first, not passing up the grade of infantile life, for infancy suggests a mother and an infant's care.

The question of the land of the birth of primitive man has long engaged the mind of scholars and Bible students. The question is not easily answered. But there is evidence of its location in Asia. The library lately recovered of the Assyrian Kings, gives an account of the deluge, and of the city of Babylon, and gives us, on the King's seal, characters representing the cherubim guarding the Garden of Eden, and the names of the earliest patriarchs of the Bible. Here the name of the ancient city, Babylon, when interpreted, means the gate of God, and, its location on the river Euphrates corresponds with the description given of Eden of old, before the deluge. The history, as given on these stone and clay tablets, preserved for ages, gives it the name of the ancient Eden, where man was formed in his first and unfallen

estate. Here was the first departure from a life of justification and happiness, where man was driven from his first estate. To know God was wisdom. And, I cannot think but what man was then higher in glory and knowledge than at any subsequent period of his existence. As they increased in numbers the weaker tribes were driven into the borders of other lands to seek a home and sustenance, and as a natural result they spread to the north and east, and to the north and west, invading on the north-east the lands of northern Asia. And as time passed and wars arose among the tribes, on account of a sinful and degraded heart, they drove the weaker farther to the north and east, until they crossed the Behring straits in their primitive boats, then crossing Alaska into North America, thence to South America. On the other hand tribes emigrated north and west into Europe, and from thence the weaker and less able to survive the ordeals of war and its results, were driven into Africa. During this time, perhaps thirty thousand years, lands have fallen below the ocean's bosom, while new ones have risen by volcanic upheavals, changing materially the geography of our world. But nations have risen and fallen. The strongest survived, but in none is there anything so remarkable as the preservation of the old stock of Asia, the descendants of Abraham. The result of these wars was emigration, and the

weaker nations were driven farther and farther from the place of native man. This banishment from that which was holy sent them rapidly down a moral decline into barbarism and savagery. After this dispersion of the human race came the chaotic darkness of the moral state of man, and, only by the dim eye of prophesy and a few of God's chosen ones, was a knowledge of the ancient and primitive man preserved.

That there was a time when a union of all races existed none can reasonably deny, but of this time and condition no profane or political history gives us information. Thousands of years lie outside the radius of historical vision and would be left blank were it not for sacred history coming down, *not* by Egyptian record, but, by the inhabitants of Judea. By the legend and mythical history of the Aryan races. Previous to the founding of the Chinese Empire, B. C. 2800 years, and Egyptian 2700, of India, Chaldea, Judea, Greece and Rome, there was history, but, owing to the unorganized plan of record, it was only retained by legendary and tales from father to son, which were portrayed in vivid colors, that they might take stronger hold upon the memory.

Take the history of all nations, religious, recorded profane, legend and mythical, and in all you will find the great lines of truth pointing toward the origin of man as one creation. The hub from which all

nations spring, and around which clusters all human life. The Sanscrit of India, which is preserved until this day, existed hundreds of years before it was condensed, (which was 1200 years B. C.), into twelve thousand volumes. This is so filled with mythical tales and fanciful ideas that one can scarcely sift the facts from fancy. So also is the Greek and Chinese literature. But one thing can be observed, that is, that all point back with unerring aim to events recorded in Jewish history, which had been preserved by father and son on account of their religious belief and chosen relation to God, and handed down until it was penned by inspired men, from one thousand five hundred to two thousand years B. C. These records should be given much credit on account of coming from a nation far above all other nations in morality, truth, charity and equality of men. They are the only record of the foundation of the world and origin and dispersal of the races of men; and, bearing witness to this record are the legends and mythical tales from all the lower tribes and nations of the earth.

The pre-historic races had fallen long before the separation of tribes, and long before the Egyptian nation was founded were the dark ages of man's existence, of which no history can tell, only by the faint and fading impressions of mind upon mind through the transit of races. This does not suit

the ideas of evolutionists, but rather tends to weaken their argument of the origin and growth of the human race.

Scattered throughout the Territory of Arizona were recently found the remains of ancient cities apparently destroyed by volcanic eruption. There are about nineteen of them. One situated in the valley of the Salt river has been largely excavated, until, at the present time, about twenty-two blocks of the city are unearthed. With the remains of the city are found utensils of earthen and stone ware, and skeletons of the ancient race. The largest of these cities is supposed to have contained about ten thousand inhabitants, and was surrounded by farms, showing that they were an agricultural people. Remains of aqueducts are found that were used to irrigate their land. One of these aqueducts tunneled a mountain, and is said to have been eighty miles in length. The houses were built of stone, but many of the inhabitants lived in caves and clefts in the rocks.

The Zuni Indians now occupy the sites of these ancient cities, and, they being very reserved in their ways, it has not been easy to obtain any history of the ancient race that preceded them. But, as they have become more reconciled to civil life, they have given accounts, as handed down to them, of the people who inhabited these mysterious, once hidden but now visible, remains. They give their name as the

Taltic tribe, long extinct, and, as they have it in their traditions, were descendants from the people of Asia. They were a people possessed of a good degree of civilization, although living in the Stone Age. Their instruments, used in cutting the tunnel through the mountains were made of stone, as were also their implements of war. Their history, as handed down by tradition to their successors, is, that the time of the existence and works of this people was over four thousand years ago, and by many it is believed to have been prior to the history of the Egyptian race, from whom started the history of race descent and nations.

This would indicate to us the division of tribes and the dissemination of people long before our history of races commenced; and, that not until the race of man had arisen to a state of knowledge, which had been lost in the dark ages into which man was plunged by the fall of Adam, was history recorded to tell the tale of the struggles, rise and fall, of kingdoms and powers.

If those traditions are true, and there seems to be much to give them weight and credit, they would show the early settlement of this continent by the descendants of one common and first parent, and, as I have before stated, the stronger tribes were able to choose the most desirable countries, and the weaker

were driven into the rugged and uncongenial portions of the earth.

All races undoubtedly originated from one common basis of human life, the first pair. We can see in the vegetative system an analogy of the effect of a climatic change upon the human race. Take the palm tree of the tropics and plant it within the soil of our country, and bring it under the influence and environment of the temperate clime and its appearance soon changes. The color of its foliage has a different cast, its branches are less wide, its fruit becomes inferior, and, if it finds within itself the ability to adapt its life to its changed environments, it will develop, although in a very imperfect manner, into a palm tree still. So with man. Take him from his natural clime and place him on the extreme borders of the earth, under the varied influences of the tropics, or the cold and icy regions of the Polar seas, and we have just what we would expect. The change of environment has changed the form, figure and color of the man, the same as it would of the plant. The greater adaptability of man to his environments enables him to be placed upon the extreme corners of our globe, and live. It is due to the greater flexibility of his nature.

He may be degenerated in form, he may have changed his color by the influences of his surroundings, he may have been changed in his habits and spiritual

nature, but he is still man. The environments have made their marks upon the race, but man has been able, by the flexibility of his nature, to adapt himself to his surroundings and live, a man, the same as at first in nature, but dwarfed and modified in his attributes and spiritual entity. But, take him, like the plant, and bring him under the same influences as those in which he was created, physically and spiritually, (for man is a dual being,) and he will again grow into the stature of a perfect man, because he has the principle of human life within himself. Not the life of a horse, a dog or a monkey, but the life and spirit of man. Something to develop in the line of the human race.

And, so is found clustering around the ancient city of God, and its borders, the great advantages of wisdom and knowledge; while at the extreme north and in the tropical countries of the south, you find the least civilization among the people, for, in their banishment they lost their advantages for development in civil life, but the germ of moral truth, and conception of right in some measure, with an obligation to a higher being ever remained, to identify the highest and most noble of all beings created, and the only beings in all the earth which had, or ever will have, a conception of truth and right. Man, by his transgression, fell, even below the brute creation. Because man, having a reasoning faculty, could

devise means of debasing his own nature. Thus came the barbarism and savagery of the early ages.

This was the condition of man when the balances were turned, and he commenced to be raised up. God, in His mercy, did not entirely destroy, nor desert His people. There were a few to whom He was revealed, and they became teachers in the land. How natural it was, that where man first fell, that there he should be first lifted up. So the redemption of man first came among those who survived the fall, and near the place of the fatal transgression. And, "as in Adam all died, so in Christ were all made alive," and from this point the truth commenced to spread. The truth of a better, higher and more noble life. Here commenced to work a power which was able to do battle with sin, a power which was able to suppress the terrible ravages of war, and to cultivate peace and harmony among nations. Here the gospel was first preached for the salvation of the world, and the first missionaries were sent out to proclaim the glad tidings to the wanderers of the darkened, earth, tell them of the redemption of the lost and of the hope of a fairer Eden above.

Now, for over eighteen hundred years, the people have been searching the lands of the north, and of the south, plowing the rolling billows of the great deep in search of the islands of the sea, to which sinful man has fled, as if perchance to find the fugitives

who have fled from the strong arm of other nations, and sought refuge in the remotest corners of the earth. As these tidings are spread the spirit of war ceases, and the mind, darkened by a thousand centuries of degradation, springs forth, as it were, like a seed, into strength before the light and warmth of truth, until now, scarcely an island in the midst of the mighty seas is left without this truth, which in time will make their inhabitants a people similar to our own people.

To show that there is a possibility of a pre-historic civilization, and that the arts were practiced, even as now, we would refer to the traditions of the ancient Egyptian people, mentioned by Plato. He tells us of the islands and of the divisions of lands and seas, caused by the mighty convulsive eruptions of our globe, of the habitation of countries far across the wide stretch of the great and surging waters, which had then ceased to be disturbed by navigation. Of the crafts of trade which bore these burdens of human life from shore to shore. The people who had at one time inhabited these strange countries but had retrograded to the then uncivilized state, was no myth, and the lingering impression of some event, which had been thoroughly impressed upon the mind of this ancient race, had been re-printed and impressed upon the minds of their posterity, until, when it came to the most ancient races known in

history, it seemed but a legend and a fairy tale. Their history, if there was any, had long since faded. Nothing but the marks of mighty upheavals remained as witnesses of this great change.

Gradually the moral darkness is disappearing, and the heathen nations are being restored, more and more, like unto the primitive state of man. Wisdom and knowledge are following the spreading of the truth until the savage will take no pleasure in the torture of his victim and the cannibal revolt at the sight of human flesh. Fast the Christian tidal wave is sweeping over the entire world, and nations are melting, as it were, before those words of truth. Man is finding his lost estate, and, by labor of love, by following the light of the star of Christian truth, will once more stand in an Eden, more beautiful and glorious than the one from which primitive man was driven. The glories of this earth, which he might have enjoyed, are forever barred from him by the intervention of sin.

But, how are the creatures below the plane of man? They have never sinned, and never have fallen. Having no knowledge of right and wrong they could not sin. They are the same yesterday, to-day and forever. They cannot advance in wisdom nor power. They are governed by the impulses of their nature. Only the emotion and sensation given in their first creation, called instinct, born in their nature

to compensate for lack of knowledge, and their inability to acquire it, that they might preserve their species and adapt themselves to their environments. They are led by these intuitive forces which were intended to control their being and they inevitably obey these impressions, and, like the needle to the pole, in whatever position they may be thrown, when allowed their freedom, will settle invariably to the fixed instinctive forces.

Not so with man. He is not so strongly endowed with instinct, for a stronger power was given him; the power of reason and exercise of choice. Co-extensive with these was the power of moral sensibility, without which man would not be man. In conjunction with this is his will power, which enables man to lift himself up, or to debase himself, even below the plane of the brute. By reason of his higher state of being comes his responsibility, and we see man in the role of some of our infidel lights pleading the rights given to the brute creation—of no responsibility; even robbing a poor brute of its only protection from its ignorance and imperfection, while they glory in the power of man, the highest organism of earth. With one breath they claim the power of heaven, and with the other the plead the ignorance of the brute. If man had not the power then indeed would he be free, but as he has, and

claims the power, so shall he be held accountable for the exercise of it.

I think we are all agreed that man is the only creature possessing moral conception; and this higher endowment only confirms the principle of a grander and nobler power, which, to be able to enjoy, must be possessed by the power of choice. This power of knowing truth from error, right from wrong, must have existed from the first entrance of man into the world, and, if this be true, it must have been a special gift to man, above all other creatures, for no evidence of this power is exhibited in any lower order of beings. With this faculty necessarily comes the power of choice, which is exercised by the will. Now, by the exercise of the will, from choice comes the responsibility, for as the choice is, so will be the result.

The principles of truth were created in man and were co-extensive with his life and soul. These were principles which were not first learned, but, were as free a gift as the life he breathed, or the soul he enjoyed. The creatures below man were created with instinct, intuitive powers, or impulses, which were given them simultaneous with their necessities, to lead them in their plane of existence, to preserve their being, and to carry out the plan of the Divine mind.

In them instinct is more acute than in man. These impulses impel the birds to gather twigs and grasses

for their nests, watch over the labors of their love, and care for their young. They do not reason, that if they leave their young for a day they will perish, but they are faithful to the instinct of their spirit. And, as the needle is drawn to the magnet, so is the bird and beast subservient to the power of the instinct governing their being.

Man possesses but a slight degree of this power, therefore he becomes less capable of living and maintaining his existence by his physical powers alone but, as in the Supreme mind, all things are cared for, and the whole creation fitly framed together, so man was given, in the place of animal powers, so acute in the brute, a power of mind to grasp the truth, to search the laws of Nature and appropriate their strength to compensate for his weakness. Thus through the power of the mind he becomes strong Partaking of the nature of the Supreme Being, he must have some knowledge of the Supreme, and this knowledge came with the gift of life, and power to conceive truth. Then, by the power of will, man fell, and became a creature, not only subject to the powers, but a subject of the powers of sin, and the tendency ever after was to evil. Degradation came as surely as the fall, and down, down the plain of moral being reaping the penalty of the broken law, and eating on every hand, the fruits of disobedience, until, after thousands of years, the earth had become populated

with a people that knew not God. From the icy regions of the north, and beyond the tropics of the south, the earth opened her bosom to fallen humanity to give them life. Faded from the mind, was the full conception of the true God, and in their blindness they were searching and groping in superstition for a light, which, in the depths of their soul, they knew had been removed from them; and in their eagerness, they were bowing down to gods of flesh, wood and stone. With their loss of knowledge they did not lose their conception of a Supreme Being; for no race of people has been found that did not have, in some degree, an idea of a Supreme Being.

Ah, this power has ever remained, like the instinct of the beast, lingering in the mind of man, and, although many times an unwilling guest it remains to tell him of one mightier than he. There were a few who retained a true conception of a God and through these few is coming the restoration of fallen man. History, if it ever existed in record, had become extinct and left man with no power to travel back over the dark ages of the past. All the light we can see glimmering through this dark vale of human mystery, is the revelation given by the chosen ones of the Almighty, in His word to man.

Now, the work of restoration is commenced by redemption, justification, adoption and glorification of man. By this means, the race will be restored to a

higher plane, and man, in spiritual vision, may know more of his Creator, as he reads of His powers in the laws of Nature, and observes the power of Almighty mind in their control and subjugation. But the effect of the fall of Adam will ever remain stamped upon man throughout his state of mortal existence.

Professor Drummond, in his work entitled, "Natural Law in the Spiritual World," in speaking of the bio-genesis of man, claims that the christian is the possessor of a life which the unbeliever is not. That the *new element of life* must first enter into man, is apparent to all Bible readers. But Prof. Drummond claims that the Life Eternal, spoken of by the Master, was as much different than the former life of man as the life of the plant is different from animal life. If Prof. Drummond is correct, then all who knew not Christ, in the heathen lands have been forever lost. And, he who lived outside the radius of the preached word, and, who had not been under the teaching of the truth of the Master, however desirous he might have been of doing right, must be lost, because he has not the life that comes of belief and repentance. He knew not on whom to believe, and could not receive the gift of the new germ which would follow.

Consequently many of our exemplary lives and conscientious souls, with the ignorant and down trodden races of man, have no chance of life or re-

demption in Christ. I cannot agree with Prof. Drummond in this. It cannot be otherwise than that all men are endowed with the same life in the beginning, that is, the same in kind, and, that man will be eternally conscious is also evident, if we believe God's book. Eternal damnation, everlasting punishment, everlasting torment, surely means a consciousness of suffering, because if there was torment there must be consciousness of the evil which torments. This is in one sense eternal life, but it is a life of eternal misery.

While the christian has eternal life, in a life of eternal joy, the primary condition of each individual was the same; the change was brought about by the choice of the individual; this choice consisted of the environing influences which surround man, and which must be divided into two classes, good and evil. The spirit of Christ is the great environing influence of the christian, and the graces which follow are faith, love, etc. The great environing influence of the ungodly man is the evil spirit, following which is the influence of selfishness and hate.

If a plant was placed in darkness it would lose its beauty, and suffer and die, the substance would nevertheless remain, If another of same nature was placed in the light, with food and moisture, it would retain its beauty and live and develop. Those conditions are environments. But man chooses his environ-

ments and therefore subjects himself to the penalty of the same. Where it is said in the Word (quoted by Drummond) "Except a man be born of water and of the Spirit he cannot, etc.," it must be interpreted to mean, the application of these. The application of the Spirit is that power which exerts that environing influence which ends in eternal happiness. This is as much being "born again," as the application of water is being "born of water," and therefore, is a satisfactory explanation. Taking this explanation, it would offer hope to the justly conscientious man, who has lived according to the light of the knowledge of truth thrown to him in his associations and surroundings in life. These would be environing influences. The will makes the choice, and the soul must abide the agency of the transaction. To those who have dealt justly, loved mercy, and lived according to their best knowledge of God, Christ is their redeemer, I firmly believe, although they never heard His name upon the lips of man.

Speaking of a natural birth, Prof. Drummond does not seem to consider the fact that it is only a change of environing influences and adaptation to the same, and that life had existed long *before* birth. So also the new birth is an adaptation to the new environment and development, and an increase of the spiritual life of man is the result. The Spirit then is that power or substance which, coming in contact, spirit-

ually, with the human soul, revives it from its fallen nature and sets in motion the smothered sparks of christian love. On the other hand the evil spirit stimulates man's fallen nature, causing it to reap the reward of transgression, which is eternal misery, and *that* is of as long duration as eternal life. Therefore, "Choose ye this day whom ye will serve," which is, choose ye this day the influences to which ye will be subject, for the influence represents the attributes of the being from whence they come.

DEATH AND RESURRECTION OF MAN.

CHAPTER VI.

DEATH is only the opposite of life. Therefore, to study death we will first turn again to life and consider, for a short time, its power and function. Although we have spoken of it incidentally, as we have passed along, yet it remains to be considered in connection with death.

Of this great and everlasting change we regret to speak, because it conveys to our mind the end of all things to us, unless we have a hope of a future life. In such a case we only shudder at the thought of the agony of body, common to all living things, and shrink from it with the instinct of the animal, which strives to preserve the life given it by its Creator.

In contemplating death we have only to look around us and observe on every hand the changing of matter. Matter giving up its form of organization long retained, to fulfill some other purpose, and, undergoing transformation, presenting different char-

acters, shapes and faculties according as the forces have taken hold of the atoms and infused them with power, life and animation.

It would seem to us that matter is the medium through which life is manifest. As an engine standing upon the track trembling throughout its massive structure, waiting for an opportunity to move its great arm of power. The engine is but the servant to the force generated within its mighty chest. The force was latent before the coal was ignited in its fire box. Not but what it existed, stored up in the elements of water and coal, but it required another force, a force of higher power, to utilize and set in motion the elements. That force was mind. The same force prepared the matter for this special purpose, moulded the massive iron work according to certain plans and principles, observing certain laws of construction. There was an object in it, construction

Now it moves. It springs like a mighty thing of life, from rail to rail, and speeds on its journey of thousands of miles. Ever and anon it shrieks aloud with its wild notes until the very hills vibrate with the reverberation of its sound. See it stops, reverses its motion and backward flies with its lightning speed.

Is there not mind in the movement of that matter? Glance into the cab and you see the frail hand of

man manipulating the lever of power, and you ask why he does thus and so, and he answers that he is master of its mighty machinery. You say, "can you run when and where you please?" His answer is "No." He shows you his schedule of time and explains how he is governed by laws and systems, that all may have order and harmony and preserve its existence, otherwise natural results would cause a destruction of the perishable material. Where now is the force generated by the expansion of matter? It has not been obliterated, but lives in the latent state perhaps, ready again to be sent on its way of conservation.

Where is the mind of man that formed this iron horse, or the invisible, immortal, ever-existing entity that planned and framed the object of this great machine? We look again, and the structure is fallen to the ground. Its massive chest no more responds to the force of steam. Its fire box consumes no more coal and its mighty arm can no more revolve the ponderous drive wheels, but lays lifeless and dead. The cab is vacant. No hand works the lever of power. The driver has no use for the, now useless, metal and clay, and has taken his departure to an other field of usefulness.

There, is death, literal death. A separation of parts, but force and matter yet exist, though separated from their former state.

Force existed when matter was created, else how could matter be organized into its present forms and figures. Rather than, as some claim, that matter is the creator of force. I hold that matter was created as a medium through which force is to move, that mortal eye may discern, in tangible things, its power.

If anything ever existed it was force in its different forms, and, I believe the evolution of forces from matter and advancing on to a higher state, making mind, is as false as the evolutionary theory of man.

So it is in the final death of mortal man. Like the engine, he is a machine of power. Within him exists the different forces of which he is combined and matter is the medium through which it acts. He lives by the force of vitality. He moves by the force of life and animation. His objects and intentions are the force of mind instituted by the force of the soul. When he dies there is a separation of the parts, not obliteration. Like the man in the cab, when matter has done its work, vitality has declined, and physical force has been obstructed, a higher field demands the service of its master, and he leaves the lifeless, powerless thing for greater fields of usefulness. To take charge of a more complete and glorious structure according to his faithfulness in his lower charge on earth.

Man, unlike the other forms of life, is subject to

two deaths. One the death to which all animal life is subject, viz : a separation of life force from matter. The other a separation of the soul from the presence, control and blessing of the Father of all good.

The ancient Egyptians believed that the soul would return again to the body in the last day, and resurrect it; that it would again become possessed of its vital forces and inhabit the earth as of old. Live, move, know and be known, and for this reason they preserved the bodies of their friends and embalmed them that they might be retained in their bodily form to receive again their departed spirits on the resurrection day. They also interred with them their wearing apparel, jewelry and various other articles which they were accustomed to wear. Bodies are being found to-day, which have lain embalmed in Egyptian tombs for nearly three thousand years, with their gold necklaces and bracelets, rings and diamonds, waiting the changing of the petrified bodies to forms of life, and, as the Indians believe, will walk the streets and roam over the great hunting grounds of the other world.

It is often said, by men of the pulpit, that death struggles tell of the condition of the heart. But physical distortions, or death struggles as they are called, are no evidence of an unrepentant heart.

There is an explosive action of the forces of life within the ganglionic centers of the nervous system.

A force which must be expended, at the ebbing of the last flickering flames of life exerted upon the muscles of the various parts of the body causes the varied forms and expressions witnessed upon the face and forms of the dead, but the state of mind may modify the expression through its two fold power of hope and fear.

All, possessed of natural feeling, fear death, for it is the fatal ending of life, and, were it to come suddenly upon us, there are none, that are rational who would not struggle for life. The evidence of a christian heart is the hope which quiets the fear of a hopeless future state and melts away, like frost before the summer sun, the fear of the dark unknown, which is soon to close around them. Hope chases away the darkness of the future and often lights up the countenance of the dying form until it is all aglow with a spirituality that the tongue or pen of man cannot describe.

While fear, not of death, simply, but of a hopeless future, will make the death bed seem as black as Egyptian night and paint upon the face expressions of a troubled and restless soul going, he knows not where.

This change must come, however much man may strive to evade it. All flesh must eventually return to the common elements of the material world.

The thought of death casts a shadow over the

mind when it is contemplated, and, no matter how reckless the life, or how fearless the heart, all men, when brought face to face with death, shudder and quake at the thoughts of the change, and would fain put it aside, or argue their mind into an unbelief of a hereafter, which, consciousness tells them, must be. The only hope for mortal man is the chance of a future life. Take this away, and, of all creatues, man is the most miserable. He would then live in a state of a consciousness of obliteration and extinction. Yet, this would not seem more terrible than the thought of living in eternal misery, continually conscious of the evil done in the years gone by.

The testimony of those who have lived in unbelief, and fought the idea of a future life, when brought to the brink of eternity, and death, with its icy chill was creeping o'er their frame, is such as tells the tale of the struggle for hope. One says, "It is a fearful thing to leap into the dark unknown." Another cries, "Oh, for the faith of my mother;" and again, "The gulf of eternal woe is waiting to receive me." But with him who has wisely considered all, rests with a hope and belief that all is well, there is no fear of a future, although he may struggle for life.

Death may vary in its nature, as we shall presently see. "It was appointed unto man once to die, and after death, the judgment." This is the literal or physical, death. "That he which converteth a

sinner from the error of his way shall save a soul from death." This is the spiritual, or second death. Now, when we mention death, the conclusion is, we mean obliteration, or the entire wiping out of the parts and particles of which we are composed, but, not so. Anything that is created cannot be entirely obliterated.. There may be, and is, a breaking up of the atoms and parts of every organize being and substance into gases and salts.

The body of man, as well as other creations, undergoes a change. The forces which had been at work, perhaps for seventy years, removing the crumbling tissues from the human frame, and, so nicely adjusting the atoms here and there, to preserve the expression and figure of former time, have been called away. The power which had adjusted and adapted the forces to a purpose, seems to be conscious of the fact that the departure of the inmates of its home, is soon to occur, and no farther demand will be required for its guardian power.

The mind of man can even comprehend the flagging and flickering fires of the human frame, and realize that the vital forces are nearing the last sands of Time, and, that the immortal principles are about to leave the body forever, while the organic substance will be wafted away on the breezes of heaven, or be combined with the elements of earth, to form new combinations, and other organic structures. Each

has fulfilled its mission in its life work, and has returned to its original state.

Death, then, is a separation of parts, a breaking up of the organic forces, and the changing of the chemical combinations. Thus, man dies. There is a separation of the life from the body, and a suspension of the organic forces. The salts composing the body return to their original state, among the elements of the earth, and the gases take wings and fly away to mingle with the elements floating in space. Take the lime, soda and magnesia, composing the bony structures, and they are identical with those in their primitive state. The gases, oxygen, hydrogen and nitrogen, are identical with the gases which compose the air we breathe.

What, then, is the difference between the living body and the dead, before decomposition has fastened its seal upon its structure? It is much like the difference between a ball set in motion and one in a quiescent state. It is material, less its force. It has surrendered up the energy which it once contained; not because matter ceased to evolve force, but because force ceased to move matter. It is all in accordance with the plan, that force must first move matter before matter can evolve force. When we consider the different conditions which the particles of the body occupy after death, our mind will revolt at the old theory of the restoration of the natural

body. Man is subject to all the modes of death which the mind can imagine. The ocean may receive his form in its mighty depths; it is then utilized as food for the fishes and other living things of the deep, and entering into the composition of their bodies becomes flesh of their flesh and bone of their bone. Then, along the coast of the fisheries, scores of this living flesh is taken and hurried to the various parts of the earth, and a portion enters again into the food of the human race. Some are yet sporting in the forms of animate nature in the bosom of the deep. Then transmitted by the preying upon the life of each other, until, in one thousand years from now, it would be divided in parts as numerous as the sands of the sea. Some particles occupying the forms and entering into the material of the bodies of men, women and children; while others are locked up in the deep recesses of the organic life of the trees, plants and grasses of the plains. The gases are floating in space, and, being inhaled, pass into the being of other races. So it is used and economized until it would be scattered through the material of a thousand bodies.

A definition given by some scientists and writers, of life and death, is, that life is an adaptation to surrounding environments, and that death is a falling out of correspondence with environment; that as man loses the adaptation, by loss of hearing, feeling, sight and

speech, he becomes dead, just in proportion to the loss of function he sustains. I object to this explanation on the ground that no environment is life itself, but an adaptation of environment is only an evidence of life. If I see, it is because I have life to see. If I hear, it is because I have life to realize sound. The machinery through which my life acts and receives, is that which adapts me to the environment. If I lose the sense of touch it is not because I am partially dead, but because my communication with the surrounding world is diminished and the, line of operation through which the forces of life move are impaired. If the machinery ceases to move and adapt itself to the surrounding environments, it is because there has been a conflicting of the physical forces which enter into the material of my body, and, a destruction of the susceptibility of organized matter is the result.

Those who believe life to be simply an evolution of force from matter and would reason all things, even the Almighty from matter, might take this theory for a basis. But for one who believes all things arose from a Creator, possessing a Divine mind, it would seem nearly, or quite, impossible. When the nerves cease to register impression, the lungs close their cells to air, and the heart stills its throbbing, in my last moment I may express as strong a desire to live as ever, but the electrodes of

life are corroded, the human structures have become insensible to the environments, and my body, by loss of the power of adaptation, retrogrades to the simple elements of the earth. Life has ceased to assert its power, by adaptation to environment, but the forces of life, the inherent powers of eternal entity exist. These forces, given by the power of God to the first man, and from him given to his posterity, as the multiplication of specie marched on, yet exist, to adapt another body of a more glorious nature to the environments of an immaterial world.

It is also said by Prof. Dummond that the more complex the organism the longer the life. Here again it proves the falsity of his own theory, for the monera, the lowest order of animal life, which lived in the earliest age, the same in form and specie which throng the ocean bed, are yet living and adapting themselves to the surrounding environment, while the race called man's ancestors, the "Missing Link," between the monkey and man, as they say, has become extinct. Then the only true solution to this problem is, that adaptation of environment is only a qualification given to organized bodies which have life, to perform the office for which they were destined, and accomplish in a general way, the results intended by the working of Divine Mind. Then man is surrounded with environments which in his higher state necessitates a choice to bring him in

relation to them. That choice comes from a higher state of life than the physical life, which they would make us believe was the result of natural laws existing in matter and adaptation of environment. When this adaptation to surrounding influence ceases and matter no longer acts as a medium between the spiritual and physical world, there will be a physical death, a separation of parts, a surrendering up of earthly environments to take on a higher form of life, and to be surrounded by other influences or environments, which will be more perfectly adapted, and where the electrodes for the action of life will not be hindered. There can be no union with this higher association and environment entire, until a separation from the lower state is made, and no return from the higher state possible. Therefore it is a place from whence no traveler returns, and where life never ceases; and environment will be perfect, for the associator, and the associates will be in a state of perfection. There will be the same forces of mind, life and spirit that existed when under the influence of the physical forces of Nature, but, leaving the material of earth, they act as a basis for the identification of the higher state of organism, which will more nearly conform to the image of God, and into which matter cannot enter.

Life adapts all organic bodies to their environments. The fish to its watery home, the bird to the

environing influence of the air, and the mammals to power and influence of the earth. Each specie of life forms such protoplasms as will develop its own peculiar form, for the reception of the environing influences, and places them within the walls of its structures. Fish life builds the structure of the fish, bird life, the structure of the bird, and human life, the structure of the man. Thus fulfilling the law of purpose in the life of each. There being a greater purpose in the life of man, he is, therefore, under more varied and greater environing influences than the beings of other forms of life.

Man can choose his own environments, to a large extent, and thus build himself up against adverse powers. And, knowing and realizing his hereditary influences, can so bring himself, by the power of his judgment and will, under such opposite influences as will mould and modify that tendency, which, in time become like a powerless member, withers away and leave but a rudiment of the inherited tendency of his life. Death, then, is not simply a loss of adaptation to environment; but adaptation ceases because life ends its associations with matter, and departs.

Where, then, is man? Has he returned to the natural elements, by the force of the natural laws, that form the equilibrium and hold the swaying power over the whole world of creation? If so, then time will wipe away the last vestige of the once cher-

ished forms, and their elements will mingle and commingle with the elements of the earth. Now wafted in the breezes, from pole to pole, or, obeying new forces and organic laws, enter into new chemical combinations, until his originality is lost.

But, where is man? Was he the mere lifeless clay, that a short time before lay upon the cooling board? If so, why did he not speak, or move his limbs? He is the same in form and looks, so far as the body is concerned. But, like the deserted mansion, the inmates are gone, and therefore, there is no manifestation of life. You may bring to bear electric force, and stimulate the muscles of the body to action, but the response is only to the will of the operator, and proves only more clearly, the lifelessness of the body. The spiritual entity of the man has left the body, but it is just as impossible for this to be obliterated as it is that matter should be annihilated, though governed by different laws and forces. It has simply lost its connection with this world by the death of the body, and returned to God who gave it. The life force, whatever may be its character, still has its existence; though how and where, cannot now be clearly defined, to my mind. But this life force lives, and is indestructible, and, each spirit is an entity of itself, and needs not to be recognized by any of our natural senses, except as we

recognize it through the machinery with which it works the body.

The beast has a spirit, which is governed by the spiritual laws and forces peculiar to its own being.—Eccl., 3:19 to 21. Man is more than this. He has a moral sensibility, a sense of justice between man and man, a feeling of obligation to some one mightier than he. A something that gives him mind and judgment; that condemns the wrong and approves the right, in nature and actions.

This is the operation of the soul, that immortal principle of man, that something, that in connection with the spirit has a union with the body, and is the inhabitant of that tenement of clay. Death is a dissolution of the body, and a separation of these three principles, of which the body is composed, and each returns the original elements from whence it came, there to await the final consummation of all things.

From the soul originates thought, and the mind is the result of its action. It is the monarch of man. It controls his acts, directs his will, and, through it, his subjects, the spirit and body, move. Where, now, is man? The shell is broken, and the bird has flown. The tenement is left, but its inmates are gone; gone to the spirit land, there to vie with spiritual forces. Then, the deserted mansion, the tenement of clay deposited in the mother earth, is not man, but is only the remains of the structure in which the man lived.

The mosses creep o'er its tottering walls, and the structure crumbles and returns to the level of its surroundings.

It matters not with regard to the time occupied in this change, whether in years, by decomposition, or, as Paul says: "In the twinkling of an eye, at the last day, when those who remain shall be caught up in the air and changed." For flesh and blood cannot inherit the kingdom of heaven. The material of which the body is composed is only borrowed from the earth, and, when we have no further use for it, then it must return to the earth from whence it came. The food we eat is converted into flesh, bone and blood, and, must sometime, return to its original state.

In the Scripture we have this problem given: How, shall the dead be raised?—1 Cor., 15:35. "But, some man will ask, How are the dead raised up?" Paul answers this question as follows: "Thou fool! That which thou soweth is not quickened except it die." Again, he asserts, that: "Each seed has its own body." That is, each soul has its own personality, and separate from all other souls. Then, in 1 Cor., 15:44, Paul says: "It is sown a natural body, and raised a spiritual body. There is a natural body, and there is a spiritual body." He plainly teaches, that the condition by which the spiritual body is obtained, is the surrendering up of the nat-

ural body. For, it is very evident, that the same soul and spirit could not live in both tenements at the same time.

As the spiritual body is not composed of material, what need is there of gathering together the atoms from the ends of the earth, to bring about a material body, a body of flesh and blood, to be instantly changed to a spiritual body? For, flesh and blood cannot enter the kingdom of heaven. Neither can corruption inherit incorruption. "But, God giveth it a body, as it hath pleased Him; and to every seed His own body." That is, to every soul a body of its own.

By this, in the resurrection, the body would resolve itself into the restoration of parts. And, were it not that Paul specifies positively that the body is to be spiritual, and not material, we might infer that the same old material would be brought together by the organic forces and stand before you as of old, flesh and blood.

But he says when the body was planted or buried it was corruptible, composed of material, *when raised* incorruptible, and not composed of material. So far as knowing and being known is concerned, identical with the body that was planted in the grave, yet of a spiritual nature and form; such as will be harmonious with the elements of heaven. Perfect in form, pleasing in appearance, to know and be known as the

same identical being as the one that had passed into dust.

When the final consumation of all things comes, then shall the the souls and spirits of the loved ones departed, come forth, and occupy the spiritual bodies that God hath raised up for them, not of material, but incorruptible. Those who then remain, and have not tasted death, shall, in the twinkling of an eye, give up their body of flesh and blood, and be merged into the spiritual body of their glorified state, and, with the innumerable host, be wafted away on the breezes of heaven, to inherit the mansions of the blessed.

Christ raised from the dead His own natural body. And why? To prove to the world the efficacy of His blood, and as a witness to us that the bonds of death are broken, and the crossing of the river of death made sure. But when He ascended into heaven His body was changed, and so, like unto it, those who are walking this earth when the trumpet spoken of shall sound, then shall they be caught up with the saints in the air, and with the throng of the glorified hosts, surround the throne of Him who brought them up through great tribulation, and sing His praise for ever and ever. So we will leave our crumbling tenement of clay to go back and sleep in the bosom of its mother earth; but man shall take his flight and rest in the presence of Him who liveth,

whose throne is heaven, and whose footstool is earth. We shall then have fulfilled the mission of man and undergone the change necessary for the fulfillment of the penalty attached to disobedience, and will then be prepared to commence the new life in the new world.

It may be argued that the resurrection of Lazarus and the widow's son, were evidences of the resurrection of the old, natural body, the body of flesh. But such an argument would be without effect, as they were both restored to their friends, in their former condition; living, walking, and enjoying the same relations as before. It was the bringing back of life to the lifeless forms as they had possessed it before. And, although we may not be able to find history to prove the fact, yet, these same parties did, undoubtedly, die again, the same as all mankind must, and passed the way of all flesh, before departing this earth to take up their abode in the spiritual world.

But, it may be said, that they were changed, as was Christ before He ascended into heaven. Christ was, indeed, forty days on the earth, after His death, walking and talking with men. But, when He ascended to His Father, He left His earthly substance, that, like unto our body of flesh and blood, and, as Paul says: "was changed in the twinkling of an eye," while Jesus, the incorruptible and divine, ascend-

ed to the Father. Such, also, was the ascension of Elijah. But, whichever horn of the dilemma is taken, it does not prove but what a change is necessary before entering the spiritual world. The evidence is all in favor of the theory that Lazarus, and the widow's son, were simply restored, not changed, and that, too, by simply setting aside the laws of death and decomposition, that inevitably follow the separation of life from the body, by the power of One that is stronger than natural law. By Him came law, and by Him it can be changed or suspended.

The material body is the shadow of man. The form has moved on, but the shadow still remains. Like the house that sheltered the beloved form of friends whom we look upon with delight, but, open the door and glance at the familiar walls, it all looks the same in form, but no smiles or welcome looks meet our gaze. The friends have gone. Our mind follows them to distant lands, and in memory, we see them, as they appeared in their former associations. But, should we step into their home in that distant land, think you that we would not recognize their forms, their looks, their voices, and their smiles? Or, would we have to bring them back, o'er the waste of waters, and associate them, again, with the old home? No. Methinks the old tenement would be forgotten in the enjoyment of the restoration of long loved friends.

So, in the other world, the spiritual body will be no barrier to the recognition of friends. But the old tenement will be forgotten, in the joy that intervenes at the meeting of the loved ones. The soul and spirit will be the same. And the uniting with the spiritual body will not change the identity, but will fit us to enjoy the pleasures of heaven. The spiritual body will occupy the same relation to the spiritual world, that the physical body does to this world.

The spiritual body will act as a connecting medium between the soul and its surroundings, that we may enjoy the associations, and know and be known. It will not be an imperfect form, showing the effect of physical disease, but, will be perfect in figure, symmetrical in form, no gloom, no sickness, no pain, no death. The spirit and soul have been transferred from the physical body, or the old tenement below, to the spiritual body, the mansion above; where sickness, sorrow, pain and death can never come.


There will be no deformities there, for the bodies of earthly matter have returned to dust. There is no idiocy or insanity there, for the matter which would not vibrate to the forces of the soul is now removed, and the resistance to the forces of heaven is unobstructed. Now the currents of the forces of the mind have a free play. As Paul says: "Now we see through a glass darkly, but then we shall see

face to face." The chords of the human soul will vibrate as never before. All deformities and imperfections will have vanished and left the immortal spirit to possess a more glorious body, over which none other can boast, for all will be perfect. As stars differ in glory, so may we. But all the obstructing properties caused by the imperfection of development, as well as the tendency of the human mind to evil, caused by sin, will have vanished.

As the capacity of one vessel is greater than that of another, so will be the capacity of the soul of man to take in the joys of heaven. Yet, each will be filled to its full measure; signifying the complete satisfaction of the incorporeal, spiritual entity of man, in his changed condition, from mortality to immortality.

◁THE FUTURE STATE OF MAN.▷

CHAPTER VII.

AN has passed along in the cycle of time. He has filled the full measure of his life and being. The age of closing the great panorama of this world is fast coming to pass, and the fulfillments of the prophecies of old are nearly completed. World making has been moving on. New lights, from time to time, have appeared in the heavens. Old lights have been disappearing. Planets have been changing their ellipse. The various planets in our system are nearing the central orb. Some now are believed to be greatly influenced by the sun, and one after another of our worlds will be called by Nature's force to add fuel to the seathing, glowing sun. Some of our scientists declare that our years are shortening as time gropes her way along. If this be so, then it is only a question of age when time, to us, shall end. Their investigation only tend to strengthen the words of prophecy, which say in

the words of Isaiah, "All the host of heaven (meaning the stars and planets) shall be dissolved and the heavens shall be rolled together as a scroll, and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig tree." No words can better portray the events of that hour, or age. As the nearing planets melt like snow before a summer sun, in the closing of the system around the great luminator of day, changing their solid matter into a liquid fire, system after system will be changed, and, under the influence of this mighty power, will again be rarefied, millions of times more than their present state and expanded into the unknown space.

Does not astronomical observations also tell us that time, as now observed, will roll our planetary system together as a scroll and plunge planet after planet into our great and burning orb, there to rarefy them with fervent heat and intense power, changing the nature and form of the now existing matter until inorganic, vegetable and animal substance will be melted and return again into space to form once more the fire-mist? Who knows, but what, gathered together again by crystalization and gravitation they will form other worlds?

Does it not occur to you that all things observe rotundity and have a tendency to form spherical

shapes? So, the "cycles of time" roll on. No beginning, no ending.

Here is a convergence of the lines of prophecy and of science. The Holy Writ speaks in several places of the falling of the hosts, or stars of heaven, and the rolling together of the system as a scroll, and the earth being consumed or melted by fervent heat. Scripture says, again, in the sixth chapter of Revelations: "The angel shall proclaim that time shall be no longer." Time was instituted when day and night was established by the separating of the gases and gathering together of the elements of heaven to form our planets. Now, there is a change wrought. The crash of worlds and dissolving of matter ushers in the chaotic darkness which covers, once more, the face of the great deep. Time has ceased, for there is nothing to mark the time, nothing living on earth, for all matter is undergoing a change, preparatory to a new birth of Nature, by a condensing once more of that which exists in the great space of millions of miles in the form of leaping, moving, surging gas.

Once more the hand of God is stretched over this shapeless mass and the storm of Nature ceases and a calm prevails. This is the end of the world. The last vestige of our beautiful planet has passed away, like a mist, to mingle with the matter of other worlds in infinite space.

Sin has done its work. It sowed the seed of discord and disobedience, and Nature has felt the shock. It has wrought in Nature's laws a power that has at last brought destruction upon both sinful men and matter.

The spirit which entered into man and caused him to sin, yet lives as does also the created souls of men. A process must now commence to restore from chaotic darkness, order and light. The great power of the mind of God commenced to work. He speaks the word and destruction's forces cease. Darkness is again bid to flee and stand aside, and, at once we will behold a glorious light, like unto the Son of God.

As man in his natural, or physical state, does not come of spontaneous generation, neither does the spiritual entity of man come of spontaneous origin; but, as in the natural man, it is dependent upon an energy, equal or superior to its self in power, and, as before stated, from this nucleus of life develops the full and comprehensive powers of a spiritual life. This development commences while in this natural state, and eventuates in all cases, whether godly or ungodly, in an eternal existence, an existence of entity, comprehensive and comprehended. The life which framed the structures and moulded the form, yet lives. The soul that fanned into flame the forces of the mind lives, and bears evidence of its

former surrounding influences. They will differ in glory, magnitude and power, as one star differeth from another in glory, yet all will occupy a place in the great firmament of heaven. Or, where they have failed to absorb the life-giving energy, which spiritually vitalizes the soul for this plane of life, they live as dark and unsightly spots in the regions of eternal woe. Living nevertheless, but living as an exile from all enjoyment that inspires the heart, and dead to the power of love from Almighty God.

The environing influences which moulded the immortal principle on earth will have their reward by the full power and control of their subjects. They are transplanted from the earthly forces into another of never ending character, surrounded by like environment as those that moulded and prepared the subject for this place of rest. Here, there will be no more opportunity accorded for choice of good or evil environing influences, for one or the other of these influences according as we have chosen while on earth. On earth we have surroundings which suggest evil thoughts, although, by the power of will, we may reject them, yet they are of frequent presentation. Here we may be influenced one day by our associates, in one direction, and another day in a different direction, necessitating a continual exertion of will and power of choice. In the spiritual sphere we will abide by the choice made while in our proba-

tionary state. As we have chosen while on earth, so will be the influences of our environments in the spiritual world. No evil will be existing in the regions of eternal life, only to correspond to the natures of those who dwell therein. Heaven will be filled with peaceful, quiet and holy adaptations, to those who have been transplanted by the powers and environing influences of the Holy Spirit. No sinning, no repenting, for this will all have passed. Now it only remains for us to take to our nature the surrounding things of this spiritual world, and comprehend, one after another, of the great beauties and glories of the new life. These spiritual entities are not material, but are of a higher type of existence. Consequently the natural laws of earth will have no control, or power, over them, but they will be under a higher order of law, coming from the one source from which all laws originate, but in another plane of life. That which is of the earth is earthly. That which is of heaven is heavenly. All laws must be confined to their own sphere, inorganic, organic, animal and spiritual. They may utilize, in these successive steps, the parts of the lower order as they are required to constitute that of a higher order, but each is bound by the immutable principle and power of Divine Mind.

As organic life takes the primitive elements of earth and elevates, them atom upon atom, to form

the towering pine, overcoming but not destroying, gravitation, which tends to bring all things to a common level; as animal life takes hold upon the organic and vegetable life, sapping to itself principles necessary for its life and growth, so does the life and growth of the spiritual man, when transformed and changed from this earthly body into the spiritual body, take only that part of man which is of a spiritual nature—the life—the soul. The scripture says: "He will give it a body as it hath pleased Him." A glorified body, one fitted for the environing influences of heaven.

As law is a result of force, and the kind of law is determined by the modification of that force, and, as force is modified to fill the demands of certain planes of life, therefore, it will be impossible in the nature of things, for natural laws, or laws of earth, to figure in the environing influences of a spiritual life, and in the adaptation of the forces of heaven. Thus, we see that environment does not create life, but sustains it. Life, to be sustained, must have a previous existence. Heaven, then, being filled with the environing influences necessary for the sustaining of pure and God-like souls, would only be fitted for habitation of those of pure and honest desires.

A sinful soul would find nothing there on which to live, and would be entirely out of its medium of

existence. Were it possible for a sinful soul to gain an admittance to heaven, it would wither and die; like a plant on the barren rocks in the mid-day sun. Hungry, starving, withering, perishing, for that with which to satisfy its longings. No power to adapt itself to the heavenly forces, and no preparations for the enjoyment of the pleasures of heaven. Like a man in the midst of the sea, or a fish on the parched sands, it must perish. Heaven, then, is governed by different forces and laws, than those of earth, although coming from the same power; but so formed as to suit the constituency of heaven, and for the perfect adaptation of the inhabitants thereof.

We, indeed, have to use the laws of earth as we understand them, to illustrate our conception of heaven. They are the only mediums by which ideas can be conveyed, and yet how vague, for the spirit of man often feels that which words and characters cannot express. Then, the waters of life from which the soul shall drink, is not actual water, composed of oxygen and hydrogen, but a something which language cannot describe. "For eye hath not seen or ear heard." It is not for words to portray the nature of its substance, but it is for us to understand that it satisfies the longing desires of the soul, as water to the parched lips. The tree of life, which grows on the bank of the river, is to convey to our minds some faint idea of the environing in-

fluences of the city of rest that mortal mind may comprehend the principle of adaptation. This principle is also carried into the courts of heaven, so that man may be prepared to use this power of adaptation, as he now uses the power in the evironing influences of earth.

All the natural laws of earth originated from the mind of God, as does also the laws of heaven. But to say that the laws of earth are the same as those of heaven, or that they are simply a continuation of the same laws, seems unreasonable to a philosophic mind. There are many laws of our state to regulate the customs of our people; there is the criminal law which attaches a penalty of death to murder; imprisonment for larceny; a forfeit of property for debt. The laws all originated in the mind of the legislature, and all came from the same power to meet the different demands. Law is the result of a power, or force, and cannot be of spontaneous origin. It speaks of power as audibly as does the words of man, of a power of life. These different laws, according to their nature, cannot be used in our state to punish the various offences, only as they were intended to meet the demands in each case, and each class of offences. So with the laws of heaven and earth, they are only intended to apply to the sphere for which they were constructed. The inorganic, for crystalizing substance; organic, for perfecting form

and assimulating material ; animal, for governing the process of compiling its peculiar living structure ; spiritual, for working out the purpose of the Supreme mind in that channel of immortal forces peculiar to its plane.

Here, we hear the prohibitory word proclaimed from one end of the earth to the other, of "*Thou shalt not*". "Thou shalt not commit murder," "Thou shalt not steal," "Thou shalt not bear false witness," is proclaimed from the mountain and hill tops, from the valley and the plain, reverberated by the towering cliffs, and whispered back by the winds, and by heaving billows of the ocean.

This command is given because of sin. But in heaven no voice of command will be heard ringing in the ears of an erring heart, for sin cannot enter there, and, the desire for evil could not find lodgment in the breast of the inmates thereof. The laws of corruption are barred from heaven, for no corruption, or sin, exists there to be controlled. No physical laws of earth exist to control the angelic form of man. The physical forms have vanished, and the imponderable forms and figures of the glorified bodies move through the streets and avenues of heaven, as the gliding of illuminated shadows o'er the earth, to be seen and recognized by the spiritual faculties of immortal spirits.

And after all these things shall be, (Referring to

the end of time), then we may look for a new heaven and a new earth, wherein dwelleth righteousness. Science has at last advanced by measured tread, to that point of which inspiration told us thousands of years ago. But it was intended that it should be, to prove the truth of the Divine word. But, where is man? He who was created to enjoy and control all the lower order of animal life? On what shall he stand when the foundations of the earth shall be shaken, when the forces of heaven shall be broken, and the earth expand from its intensity of heat, amid the crashing of worlds, which tell of the end of time?

Is he not matter? Was he not made of the dust of the earth, that he must mingle again in the fire-mist of heavens. Listen to the word, which science has been so long believing but is now verifying with the telescope, laboratory and geological hammer. We wonder, as inspiration tells us, "there shall be a great sea of glass mingled with fire and upon this sea shall stand the victorious, having harps of Gold and singing praises." Is this not the veritable changing of the earth back to its former state of a fire-mist? What could look more like a great sea of glass mingled with fire? This condition is slightly portrayed by the hydrogen cloud, seen by Prof. Young in 1871, existing about 50,000 miles above

the sun's surface and 100,000 miles long supported on pillars of fire.

We must remember that we will have greater faculties of beholding, and many things that are not visible to our present senses, will then surprise our glorified vision. Then, methinks, we will be able to look down and see the earthly bodies changing into their primitive, unorganized form, like unto the common elements of earth. The laws which now govern the physical properties of our world will vanish under a higher order of law, at the wave of the Master's hand.

Yes, but there is more of man, than simply matter. Paul says of this time, "I will let you into a mystery. We shall not all die, but we shall all be changed, in the twinkling of an eye, caught up in the heavens, and meet those who have been raised from the dead." That is, those whose bodies have undergone the slow transformation to inorganic matter, by the process of decomposition.

I have thought at times, when contemplating the change to come, that we would feel like shedding tears when we see this earthly mansion crumbling to the earth and going back to its mother dust. We cannot but feel a respect for the home of our childhood, where we knelt by our mother's knee, where we heard the voice of our playmates, and romped the green fields in joyous glee. So this home, this

mansion of clay, through which we walk, talk and see, when we behold its crumbling structure it may seem like leaving an old home, but a Father will take us by the hand, and we feel the warm influence of His presence, behold the body incorruptible and the glorified state of the blessed. Then I think our tears will be turned into joy and our lamentation into songs of praise, for that which the mortal eye cannot behold, or heart of man conceive. So it matters not, dead or alive, a change shall come over all earthly matter. It shall return to its mother dust, and from thence to its primitive fire-mistic state. But thanks to Him who ruleth all things, the forces and elements of the physical world do not affect the spiritual creation, but like the shining figures seen in the fire furnace with the Hebrew children, they will pass out with no smell of fire upon them.

As the earthly creation was waiting for the advent of man, and the substance which was to make him a part and creature of it, was waiting for the breathing into it of the breath of life, so a spiritual substance will be waiting the exit of our souls and spirits from this earthly body, to welcome us to the body incorruptible. Methinks that the spiritual body will be composed of a substance to us now imperceptible; that we will have ears to hear, not only the sound of the vibration of earthly chords, but the grander, more noble sounds of the angels and spirits; that we will

have eyes to behold the vast field of universal glory, now shut out from our view, by reason of our earthly body, which holds us bound down by earthly matter and locks in our immortal souls. We will have voices to sing praises to Him forever and forever; fingers to play upon the harps of a thousand strings, and feet to walk the golden streets of the New Jerusalem above.

Our spiritual body will be governed by spiritual laws and forces, have a form of spiritual substance, assuming the identical shape and form of the one of earth, as if the vital substance had stepped forth from the earthly body to occupy the spiritual body, glowing with an effugent glory, that the eyes of earth could not behold. Into such a body the spirit of life has stepped and the soul of former time takes control. It is the veritable person of former days, except, that the shell of mortality which enclosed the life, has vanished and set free the spiritual entity of man. Man has passed through a change, into a higher state of being. He has passed one cycle of time. A change is now wrought in this system of worlds, and a new era, of a higher grade of life, commences. Now we look for a new heaven and a new earth, and, according to the Holy Writ, it shall be without a sea. If that be so, a change of laws and forces have taken hold of the fire-mist, for, in the creation of the former, earth was all sea before the appearance and

division of land. If no sea, then no rain; if no rain, then no vegetable life; if no vegetable life, then no animal life. Then what have we in this new heaven and new earth for which we look? A world suited for the habitation of spiritual bodies. Other substance and creation, of a higher order, will take their place, which a spiritual entity can enjoy. It is that which shall develop our spiritual nature and add glory unto glory, according to our capacity to receive, and conception to enjoy.

We shall have no sun, no moon, no heat. Why? Because we need no material light, or heat, as for our physical bodies, but a light that is adapted to our spiritual bodies. We are assured that "God will be the light thereof," and His presence shall give light throughout this world continually, for there is no night there. We shall occupy form and space, as a spiritual body, and not be diffused over the vast world of space. The forces of heaven will be at our disposal to transport us from place to place, subject to to the Divine will, for this will, will dwell in us. There shall be no sorrow, or tears there. They are the products evil, and of earth. No sighing, for this comes of grief. And there shall be a city, of which the Jerusalem of old was typical, and no unclean thing shall enter in, or sinful eye behold, or polluted feet touch. Flesh and blood dwell not therein, or that which maketh a lie. Its length is 12,000 fur-

longs, or 1,500 miles, and every side is equal, and of four sides. It has a wall 264 feet high, and has twelve foundations in which are the names of the twelve apostles. The walls are built of the most precious stones. The sides have each three gates, named, and corresponding to the twelve tribes of Israel, through which all people shall enter. They are built of pearl and glorious beyond conception. In this city, or house, as the Master said, are many mansions. Room for all who may come that wear the mark of the new name. And those of the new name are enrolled upon the Lamb's Book of Life, and join in the hosts of the redeemed. The streets shall be paved with pure gold and polished to shine like glass. In the midst shall be the throne, and the Lamb of God shall reign. And from the throne down the principal streets shall flow the River of Life. Not water, but a spiritual stream, originating from the forces of God, to add to the comfort and sustenance of the spiritual substance of man. As water, in our earthly state, quenched the thirst, so, as Christ said, "He who shall drink of this water of life shall never thirst." On the bank of this stream shall grow a Tree of Life, from which the inhabitants shall pluck the fruit thereof, eat, and live forever. This fruit is a supply to the spiritual substance of which we shall then be composed.

This will be a place of energy. All will be occu-

pied in the grand and noble work of the Master, with perfect unity of purpose. It will also be a world of progression in the plane of created being. Our capacity will increase as eternity rolls along, and our knowledge of the Almighty Being expand, and we can conceive of His boundless love and power. Our eyes shall discern the glories of the heavenly space. There shall be no discords in the heavenly strains, coming from the multitude around the great throne, for the faculties of praise will be perfect. Now we are deficient, but then perfect. Our limbs will not tire, for muscle and sensitive nerves will not enter into our incorporeal being. Our perceptions of sound will be perfect and our souls will never tire, hearing the songs of the redeemed. Our ideas will expand into a more perfect state. Our faith will be perfect. Hope will have vanished, because of the fruition of the things hoped for. Emotion will run in a pure stream of love, that which characterizes the Divine mind. Hate will have vanished forever and deceit fled away. Joy, in its stead will thrill the soul and blot from memory the grief and sadness of earth. Rest, sweet rest, of body, mind, spirit and soul shall never end, or be marred by the presence of sin.

I have perhaps stepped aside from the theories prevalent to-day in regard to theology, and undoubtedly may antagonize the minds of some eminent

men. But it has been so long the case that the public cling to the theories of one or two, simply because of a great name they may have obtained by eloquence, or other power, that they might teach the most vague and unphilosophical doctrines and it would not be questioned, but taken as a matter of fact. I have diverged from the channel of scientific thought, and may, in so doing, draw the fire of the batteries of the scientific world. But, if I have caused thought and research in the mind of my readers, that may extend farther into the subject of the nature of man, then I will bear the labors, and the criticisms of men, with pleasure. I have tried to lead the mind to frame its own conclusions and not to fasten upon the text book the power of judgment, but treat them simply as the penned thoughts of noble men, and of teachers worthy to be heard and respected. But they are only the opinions of men, and nothing final.

I have a right to think and so have you. No man has a right to deny me that privilege, or abuse me for my honest opinions, unless I teach that which destroys the morals of our people. Then, in justice, I should not be heard. It is by the interchanging of honest thought, that we frame new ideas, that enable us to draw more correctly our conclusions. Mind sharpens the mind of its fellow, when rubbed together. It is often the case that the result,

is a sharp and cutting truth, which pierces to the soul.

Now in conclusion, if I have dropped a thought of a new idea, that has a ray of the light of truth, which before was unperceived, then follow it, and may it open up to you a more glorious view of the unseen things which bear a close relation to the welfare of our mortal mind, and never dying soul.

Let the mind be led by science thought,
And soul inspired by hope.
Let faith take hold, the promise given
And fruition will be our lot.

Though the present demands our earnest work
Its bounties to obtain;
All will vanish, like morning dew
When we heavenly riches gain.

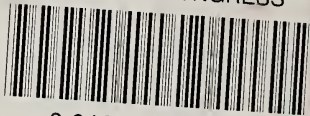
Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Dec. 2004

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